THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

CORRESPONDING GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

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TO

THE FEW SURVIVING BRETHREN

WHOSE NAMES

HAVE BEEN BORNE ON ITS SUBSCRIPTION LIST FOR MORE THAN

AN ENTIRE GENERATION,

THIS VOLUME OF

The Freemasons' Magazine

IS AFFECTIONATELY DEDICATED.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set;—but all,
Thou hast all seasons for thine own—O DEATH!"

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OPENING ARTICLE, VOL. XXXII.

A spirit of thankfulness for blessings and benefits received is the spirit with which all bodies of Christian men should be animated at the opening of a New Year, and to no such body is that spirit more peculiarly appropriate than to the Masonic fraternity, founded as it is upon the grand principles of "Honor to God and love to man." While, therefore, we may afterwards have a few words to say of a business character, relating rather to the future, we invite our brethren and readers generally to take with us a brief review of the many causes for thankfulness which the year now past has afforded to us all.

One of the first and foremost might naturally appear, at first sight, to be a cause rather for regret and mourning, viz.: — the great and terrible fire which lately laid waste so vast a portion of the noblest part of our city. We all know but too well how great an amount of suffering and sorrow and wide-spread misery that dire conflagration caused; but we also cannot but feel a spirit of sincere thankfulness for the exhibition of noble, manly courage, perseverance and self-reliance which that great calamity was the means of calling into prompt and energetic action, as well as the generous sympathy and charity, which hastened with, as it were, one mind and hand and voice to the relief of those who were left by the fire-fiend destitute of home, employment, and life's common necessaries. We deplore, indeed, the sufferings and losses which so awful a calamity could not but entail on a very large number of our fellow-citizens; but yet we cannot but also feel thankful — thankful with even a degree of honest pride — to be citizens of a city which has in every way displayed so noble a spirit under circumstances which would, for a time at all events, have paralyzed and prostrated to the earth most men and most communities.

But the Past Year has been fraught with many and great causes for thankfulness of a less local and more national nature. The jealousy and feeling of alienation so long, and not without some just and natural cause, existing between

America and England, have, by the conclusion of the Treaty of Washington, (so often and long threatened with final failure), been terminated, we trust, forever; and that too, by the exercise of forbearance and good temper on both sides, which reflects credit and honor on the character of each nation and its representatives. As Americans, we are always anxious and ready to stand up, even to the last extremity, for the honor of our native land, but yet we do most cordially rejoice at having lived to see the restoration of kindly feelings between the parent and the child — the leaders of civilization in the Old World and the New! This event, most important in itself and in its immediate results, derives still greater magnitude and grandeur when viewed through the long vista of the future, auguring and presaging, as it does, the most beneficial influence upon the progress of civilization and liberty throughout all the nations of the earth.

The late political campaign seemed, for a time, to threaten the country and Constitution with considerable disorder, if not danger; but it has passed over peaceably, quietly, and with apparent content and satisfaction to all parties. Should we not then feel thankful for this national blessing, not alone on its and our own immediate accounts, but for the further testimony which it bears to the stability of our free American institutions? The issue of the great civil war, so different from what many expected, gave to the other nations the first strong testimony to this stability of our Republic, and that of the late political campaign has afforded a very timely and useful corroborating evidence. Nor can we pass unnoticed the circumstance that, though this campaign naturally, in its progress, called forth no little virulence and personal bitterness, yet the sad death of the unsuccessful candidate, with the private sorrows which had embittered his later days, was sufficient to draw forth at once, from men of all parties, the most tender and generous expressions of sympathy for the survivors, and of due appreciation for the many real good qualities of the departed. We feel thankful for, and proud of whatever tends to confer honor and lustre upon our national character, and nothing does this more than generosity to the unfortunate.

The material prosperity of our country has undergone great improvement since last New Year's Day: — a large portion of the national debt paid off; our harvests abundant; the mineral resources of the country rapidly and extensively developed; all these facts are well proven by the increased emigration of foreigners to our shore, an emigration that has alarmed the fears of their rulers and induced them even to enact measures for checking it.

While unquestionably, the prosperity and advancement of our own beloved land stands out in marked contrast from that of other nations during the past year, — a fact for which we should be devoutly thankful to the Great Giver of all good, not elated or self-exalted, as though the blessing were of our creation — there have been signs of progress in other countries which it would ill become us to pass unnoticed. In old England, beset as she is just now with more than one very difficult political problem to solve, and most difficult of all, that of procuring sufficient food and fuel for her teeming population, solid progress has been made towards improving both the condition and the rights of the working classes. A sensible and laudable compromise has been in several instances effected between landlords and tenants, employers and employed, during even the last half-year. This question of the adjustment of the rights of capital and labor has already come into the foreground as *the* question of the day in European politics, and, looking at the rapidity with which our own reserved lands are being disposed of in various public grants, the day may not be far distant when the same visitor may come ominously knocking at our own door. Its best, if not only solution in a country so immensely over-populated as England, must be found in that spirit of mutual forbearance which animated and guided the negotiators of the Treaty of Washington, and we rejoice that practical evidences of that spirit have been exhibited of late in England, and with the happy effect of peaceably settling disputes of a very serious and threatening appearance. We heartily congratulate Old England on these and other good events of the past year, and wish her a Happy New One!

The late war between France and Germany must, for a long time, leave heavy scars, indicating the wounds inflicted upon trade, commerce, art, and all the peaceful pursuits of life, but it ought to be a source of thankfulness to every American who looks back at all to our struggle for independence, and the friends who stood by us then, to observe with what resolute energy and self-sacrifice France has struggled onward and upward against the heavy burden laid upon her by the victors, and has, during the past year, paid an amount of the fine or ransom money that seems perfectly wonderful for a country so utterly devastated, diminished and crushed down by the ravages of war! A people that can accomplish such things in so short a time and under such difficult circumstances, however she may be disturbed by civil factions, has a great future before her, to be realized, we hope and pray, in the triumphs of peaceful civilization, only.

It is pleasant to observe also, that victorious Germany, instead of being led on, as conquerers too frequently have been, by the proud elation of one great victory to seek to win others, is devoting herself mainly to the improvement of civil government and the internal welfare of the Empire. Free and general education is especially receiving the attention of the Government, while civil and religious liberty is likely to be strengthened and confirmed by measures recently adopted. Germany has now attained so prominent and powerful a position amongst the leading nations of the world, that every proof given by her of favoring the cause of liberty and progress must be received by all with hearty welcome, and by none with more ready recognition than by the people of America.

But it is in countries with which we have a daily increasing connection and interest, that we have to note with more especial thankfulness, the progress made during the past year. In some recent numbers of this Magazine we have alluded pretty fully to the remarkable changes and advancement taking place in China, and to a greater extent in Japan. The natives of the latter country have evinced an extraordinary desire to become acquainted with our language, literature, political and social institutions, not excepting our own Masonic brotherhood, into which several Japanese were admitted during the last year. On these occasions we adverted at some length to the wide and interesting field which that country was plainly about to afford, at no distant day, both to American Christianization, civilization and commercial enterprise, and, as a necessary accompaniment, to the labors of our own Order, as one of the most powerful promoters of all these. Except, indeed, the immediate prosperity of our own country, we believe the rapid and remarkable progress of Japan to be one of the chief prospective benefits which the last year has afforded. Every month and year will surely demonstrate more and more clearly its importance to us as a great people, and to *us*, too, as Masons, whose ever cherished purpose it is to promote brotherly love amongst the whole family of man. We earnestly commend to the reperusal and careful consideration of our brethren what we have recently written on this subject.

Amidst these many causes for congratulation, there have been some of an opposite character, and one above all others, during the past year, which brings so much humiliation and pain that we should be almost inclined on this occasion to pass it by, but for the hope that even our words may help, more or less, to awaken our brethren to the duty of resolutely and promptly applying all *their* powers at least, — *and those powers are far from small*, — towards effecting a remedy.

Crime in its most daring forms, — robbery, incendiarism, and murder, — have been actually holding carnival in many parts of the country. The law has been, in most cases, rendered null and void, either by some deficiencies in itself, or by the quibbles and sophistries of keen lawyers. In this land, so favored alike in most things, both of God and man, the life of every man (to pass over all less crimes) is daily becoming more insecure!

We say then most earnestly and solemnly to all our brethren, not of Massachusetts alone, but of every state, and above all of the Empire State, in whose metropolis so many of these dreadful, appalling crimes have been committed of late, unite at once in applying all the great powers we possess for checking this terrible evil, which is bringing dread and danger upon ourselves, and disgrace upon our otherwise glorious country. No law-quibbling or law-breaking power can resist *united strength* in support of law, and life, and order. If we feel true thankfulness for all the great blessings, national and social, in which we have so largely shared, let us prove it by devoting all our efforts during this new year to check the accursed growing evil — to remove this one foul and sanguinary stain.

And now we turn from these more public matters, which no editor should feel warranted in passing over in silence at such a period as this, to subjects more closely connected with this Magazine, of whose entire charge and arrangement we have now resumed the personal superintendence. In a circular issued early in November, we explained simply and briefly the then position of the Magazine. For nearly thirty years it was successful, and was received with welcome, not in Massachusetts alone, but in many and distant parts of the Union. During the last two years, while we have not relaxed in our *editorial* duties, the *business* department of the Magazine has been less systematic and successful, and consequently the subscription list has very seriously diminished. This is stated, not in any spirit of unkindness to the firm by whom the printing and other financial business of the Magazine was carried on during the last two years, but as a simple fact, which requires to be plainly stated.

It is as little our intention, as it would be incongruous with the whole spirit and course of our Masonic and editorial life, to come before the brethren with an eleemosynary appeal for the restoration of their support. We believe that a periodical of this kind, *entirely* devoted to Masonry and its interests, and conducted in a faithful, honest and independent spirit, is a work absolutely required by the Masonic community, even of Massachusetts alone. Its wide circulation, far beyond the bounds of that community during so many years, is certainly a strong proof of the justness of this belief. We have therefore resolved, as announced in the circular, to resume the entire management, business as well as editorial, for the ensuing year: — and, as regards Masonic news, editorial articles on important topics of the day, and all other matters with which Masonry in general has to do, and each particular Lodge feels a special interest in, we pledge ourselves to spare no trouble to keep it up to the rank and standard which was formerly so generally acceded to it by our brethren. The irregularity of delivery, or of issue, which was of late complained of, it shall be a primary object on our part to correct, after the issue of this number, which may be a little delayed by the completion of our business arrangements, at a time when unprecedentedly severe weather, is added to the difficulties already remaining from the great fire. We thus simply and frankly declare to our brethren our design, and we believe that they will accept this simple declaration with more welcome than a long and glowing list of promises and professions. We feel warranted in asking each and all of them to read again carefully the circular to which we have referred. If they approve of its sentiments, designs and plans, they will give the needed help, and by so doing preserve a renewed career of usefulness to the oldest Masonic Magazine in the world. And now to you, one and all, brethren, we wish a Happy New Year!

TEMPLAR COSTUME.

The order lately issued by Grand Master Fellows, of the Grand Encampment of the United States, requiring a strict agreement of uniform in the Commanderies, grand and subordinate, of this country, has, as might have been expected, created quite a sensation, and no little dissatisfaction among the members of the Order in all parts of his wide jurisdiction. The edicts of the body over which he presides should doubtless be observed by all its inferiors in rank, and it is also doubtless his official duty to see that they are so observed and enforced; but it is no less true and important that before he attempts to enforce them, he should carefully consider the circumstances under which they were passed, and the conditions, if any, which properly belong to them, for these latter are as much a part of the law of the Supreme Body as the edicts themselves. We have not room the present month to trace with much particularity the various changes which have, within the last fifteen or twenty years, taken place in the costume of the Order, nor to give the edicts or regulations which have from time to time been proposed or adopted in reference to it. Our recollection is that the first attempt to introduce uniformity on the subject, was made at the triennial session of the Grand Body at Hartford, in 1856, when the Constitutions were subjected to radical changes, the result of which was a wide-spread dissatisfaction, that at one time threatened a serious disruption in the organization. This, however, was finally averted, and the dissenting parties were reconciled, either by direct action of the body, or a very general understanding, that in all future important amendments to the Constitution, the proposed amendments should be submitted, before adoption, to the approval of the State Grand Encampments. We are not certain as to the precise form in which this was done, but are quite clear that it was in one of the two ways indicated. We think it grew out of the difficulties which arose with the Grand Encampment of Ohio. The costume, however, recommended in 1856, was not adopted, but was referred to a committee to report at the next triennial session in 1859, when the subject was again brought up, and the report of the committee was adopted, as was also the following resolution:

> *Resolved*, "That the costume this day adopted by the Grand Encampment be and the same is hereby ordered to be worn by all Commanderies chartered at this communication, or that shall be hereafter established in this jurisdiction, and by all Commanderies heretofore existing, *whenever they shall procure a new costume;* and that no officer, member or knight be, after this session, allowed to sit in this Grand Encampment unless clothed in the uniform hereby prescribed; and that the State Grand Commanderies be directed to enforce it in all subordinates that may be hereafter chartered in their respective jurisdictions."

The wisdom of this resolution is not apparent, for while it afforded ample protection to the existing Encampments, and secured them against any change in their present costume, it forced upon every jurisdiction the very irregularity the Grand Body was desirous to correct, — compelling a want of uniformity where none had previously existed. In 1862 the subject was again brought up, and referred to a committee. The action which then took place is described as follows, by Sir E. L. Stevens, in a letter to Sir Charles F. Stansbury, Grand Commander of the Grand Commandery of the District of Columbia:

> "I attended the triennial meeting of the Grand Encampment of the United States, held at Chicago in 1859, and heard with much interest the entire discussion that took place there on this subject. It was participated in by some of the most eminent Templars in this country, many of whom contended that the Grand Encampment had not the power, and could not with any justice enforce a change of uniform among those Commanderies which had adopted and procured uniforms; others believed that the Grand Body had the power, but that it would be very unwise and impolitic to exercise such power; but finally, these conflicting opinions were harmonized by a compromise—the unanimous adoption of the regulation referred to in your letter—making the resolution binding upon all Commanderies *chartered at that triennial meeting, all thereafter chartered, and also such as might make any change of uniform.*
>
> At the triennial meeting in 1862, I was an officer of the Grand Encampment by appointment, and listened to and participated in the discussion which took place then on a further change of uniform. The cause of that change was in the fact that there was great opposition to the white tunic and cloak adopted at Chicago; but very few Templars among the Commanderies had conformed to the requirement, and on referring the matter to a committee, of which Sir Knight Bailey, of Massachusetts, was chairman, a report was presented by him; and adopted, dispensing with the tunic and cloak and adding shoulder straps for the officers; with these exceptions, leaving the uniform exactly as that prescribed in the Chicago resolution, and in no other manner or form changing the provisions of that resolution. Sir Knight Bailey wore the black uniform and his Commandery the same, and certainly he, as the author of the report, did not intend, or pretend that this modification of the uniform affected his Commandery or any other in a similar condition. Grand Master French regarded the change as in no manner affecting the old uniformed Commanderies, and so stated to members of your Commandery, and bequeathed it to Washington Commandery in his will. The two Grand Masters, Palmer and Gardner, seemed to be of the same opinion with their esteemed predecessor; the three did not regard the regulation of 1862 as applicable to the old Commanderies, and I cannot see how any who participated in the doings of the Triennial Meeting of 1862, and has an intelligent idea of the circumstances and facts connected with the modification of the uniform then made, can for a moment entertain the opinion that your Commandery or any other similarly situated can be forced to make the change as indicated. It would, in my humble judgment, not only be unjust and imposing a burden which few only are able to bear, but a gross violation of a compromise, but for which the new regulation of 1859 could not have been adopted.
>
> It must be borne in mind also that a large number of the State Commanderies and subordinates could not be represented in the Triennial Meeting of 1862, owing to the war, and it would be manifestly unjust to enforce a regulation upon so large a number of Commanderies, when it was impossible for them to be represented."

Assuming that the above covers the entire action of the Grand Encampment on the subject since 1856, we think it is sufficiently clear that the edict of 1862 was not intended to and does not affect the costume of previously existing Encampments, and that the present edict of the M. E. Grand Master can lawfully apply only to Commanderies chartered subsequent to that date. But the whole legislation on the subject appears to us to have been peculiarly unfortunate, and perhaps the most satisfactory remedy would be a suspension of the order of the Grand Master until the ensuing session of the body in 1874.

GENERAL ELIJAH CRANE.

Past Grand Master of Grand Lodge of Massachusetts.

Major General Elijah Crane was born in Milton, Mass., August 29, 1754, and died in 1834. He was a descendant in the fifth generation from Henry Crane, who was one of the colony which emigrated from Great Britain under John Winthrop and settled in Dorchester in 1630.

He was a man of large and erect stature, well developed frame and graceful carriage. At the period of the American Revolution he was one of the men raised to protect the country from the British who occupied Boston. He always took a deep interest in military affairs and attained the high position of Major General of the First Division of the Militia of Massachusetts.

General Crane's regular business was that of a farmer, but his time was mostly devoted to public life. He was Sheriff of the County of Norfolk, Mass., for more than twenty years, with the exception of one year in which he was removed by Gov. Gerry, who gave the name to the famous Gerry-Mander. He was reinstated as Sheriff by Gerry's successor. He was always an active politician in the ranks of the old Federalist party. In consequence of his sound judgment, rigid adherence to what he believed to be right, and his acknowledged impartiality, he was often called upon to act on boards of reference and to settle points of difference between parties who would otherwise have been engaged in long and expensive lawsuits.

General Crane was often employed as contractor for building public works, especially structures of stone. He was one of the first to utilize our granite quarries, which are now made so generally to form our most elegant and enduring edifices.

On the subject of religion his views were of a liberal character and he was always free in his contributions for building churches and promoting the good of society.

From an apprentice to the high position of Grand Master (which position he held in 1832), through the palmy years of Freemasonry and the dark and perilous days of Anti-masonry, General Crane's character and conduct exhibited the unblemished traits of a true and accepted Mason. He was Junior Grand Warden of the Grand Lodge in 1820-1, Senior Grand Warden in 1822, and Grand Master in 1832.

POEM

Delivered at the seventy-fifth anniversary of Fellowship Lodge, at Bridgewater, Mass., November 4, 1872, by

Bro. John Wills.

[We regret that we have not room for the interesting address delivered by the author as introductory to this poem. "In writing the lines which form my contribution," he says, "my mind was filled with the idea of that spiritual Temple, of its ineffable beauty and of its eternal duration, and I may truly say I felt myself 'lost in wonder, love and praise,' as I called to mind the fact that we, 'by divesting our minds and consciences of all the vices and superfluities of life,' just as operative Masons break off the corners of rough stones with their gavels, might fit our minds, as living stones, for the Great Master Builder's use, who, to quote again from the writings of Isaiah, 'lays the foundation of his dwelling place with sapphires, makes its windows of agates, its gates of carbuncles, and all its borders of pleasant stones.' Then, thus I thought and thus I wrote of the Temporal and the Eternal, taking for my motto the saying of St. Paul, that 'the things which are seen are temporal, but the things which are not seen are eternal.'"]

Earth's grandest temples shall dissolve,
Their marble monuments decay,
Their stately columns fall to dust,
And all their glory pass away.

Their vaulted roofs and jeweled shrines,
Their floors, with precious stones inlaid,
Their "storied windows richly dight,"
Are — but the shadows of a shade.

The line of beauty, arch of strength,
The ashlar block, the cedar beam;
The massive tower, graceful spire:
What are they all? An infant's dream.

Touched by that potent wizard, — Time,
They yield to his transforming rod;
The living stones alone endure.
There's but *one* temple worthy God.

Upon that great, eternal fane,
Seraphs and cherubs wond'ring gaze.
Its walls — salvation to the world!
Its gates* — the Great Grand Master's praise!

---

*Isa. lx, 18.

Its pillars — righteousness and truth;
The Rock of Ages — its firm base;
Its corner-stone[†] — th' Anointed One,
The hope and glory of our race!

Our Master, Counsellor and Friend,
Our *one great* Prophet, Priest and King;
Our resurrection and our[‡] life;
Our Savior from death's venomed sting!

Some earthly temples are most fair,
And formed with wondrous art and skill;
But there's a void in human hearts
That such can never wholly fill.

Yet have they oft resistless power
To charm the fancy, awe the soul,
And hold, as with enchanter's wand,
The captive senses in control.

I've stood before a minster old,[||]
An almost miracle of stone,
Wond'ring if mortal man had reared
A dwelling that a god might own.

Since its foundations first were laid,
Hundreds of years have rolled away,
And yet it stands — a noble pile,
Strong and magnificent to-day!

Vandals and Goths alone could slight
Such monuments of human skill.
A temple, also made with hands,
Once stood on Zion's sacred hill,

Which we, by faith, have often seen,
Have often there God's presence felt;
Entered its gates, walked in its light,
And at its hallowed altars knelt.

What wonders there the widow's son[§]
Had wrought in metal, stone and wood!
Inspired with wisdom from on high,
Drawn from the fountain of all good.

[†] Eph. ii, 20. [‡] John, xi, 25.

[||] I allude to the Cathedral of York, England, usually called York Minster. Of this, one of the most beautiful ecclesiastical structures of the Middle Ages, a celebrated architect, Mr. A. W. Pugin, writes as follows: "—Architecture, perhaps, has never produced, nor can imagination easily conceive a vista of greater magnificence and beauty than that which is seen from the western entrance of this glorious gothic cathedral."

[§] 1 Kings, vii, 14.

But not for these most precious works
Jehovah chose that house of prayer
To be his earthly dwelling place,
Setting His name and glory there;

Not for the sea of molten brass,
Nor cherubim with outstretched wings,
Nor golden censers waved aloft,
Nor harps, nor lutes with tuneful strings;

Not for the golden candlesticks,
Nor floors, nor walls, with gold o'erlaid;
Not for the altar of pure gold,
Nor countless treasures there displayed;

Not for the wreaths of lily-work
That cunning hands had carved with skill;
Nor doors of gold, nor vail of blue,
Did God that house with glory fill.

For none of these the Lord vouchsafed
His servants' prayer of faith to hear;
For *none* of these, though marvels all,
Did He to Israel draw near.

There was no guile in Solomon,
He built for God, and not for fame;
Therefore Jehovah blessed his work,
And promised there to set HIS NAME.

For He who reigneth over all,
The Great, The Holy, and The High!
Values far more than countless worlds,
An honest heart, a contrite sigh.

Our works, though but an infant's dream,
Are, by the alchemy of love,
Transmuted into priceless gems,
And shine as stars in realms above.

In His transcendent glory-crown,
With "*purest ray serene*" they glow,
Who, with the same fond eye, regards
An angel there, — a child below.

For him we therefore work and build,
(Walking by *faith*, and not by *sight*,)
His Word our guide, His Truth our shield,
The star of Bethlehem our light!

We know that we are marching on
To join our brethren gone before,
Who rest from all their earthly works,
Where waves of trouble swell no more.

We know that we are marching on
To reach the House that shall endure,
The Temple built with living stones,
Which, only, hath foundations sure.

Whose headstone, angels, by and by,
Shall, with sky-rending plaudits bring;
As the old Hebrew bard foretold,
"*Grace, grace unto it*,"[¶] shall they sing.

Meanwhile, as Masons, let us learn
To subjugate our passions wild,
Till nature's shapeless blocks become
Fair forms of beauty undefiled.

For *this* the bands of death were loosed,[**]
For *this* the light from darkness sprung,
While angels struck their living lyres,
And morning's stars in concert sung.[††]

My brother Masons, tried and proved,
Whose trowels spread the true cement,
Which firmly bindeth heart to heart,
Till all in unity are blent.

Oh may your lodge of "*Fellowship*,"
Still with true charity abound;
May it still be as it hath been,
A beacon light to all around!

May He whose grace hath been its crown
For seventy-five successive years,
Upbear you on his angels' wings,
While passing through this vale of tears.

Though, erst, by many foes beset,
Lion and adder in its path,
Through flood and flame our order passed,
While flapped the tempest's wing in wrath.

Though brethren false were not the least
Of its assailants that dark day,
When furious bigots cried aloud,
Away with it! Away — Away!

[¶] Zech. iv, 7.

[**] Master Masons will understand this allusion.

[††] Job, xxxviii, 7.

Yet truth proved stronger than its foes,
The tempest's wing flaps *now* no more,
Dense clouds no more obscure our sky,
Our sun shines brighter than before.

Beneath the feet of noble men,
Who battled bravely for the right,
Lion and adder both were crushed,
For right, at last, is always might.

Now may the King of Glory cause
His face still on your work to shine,
His own *true* peace to you impart,
His arms, eternal, round you twine.

Oh may His lip-inspiring breath,
Who dwelt between the cherubim,
Inflame your souls with love as pure
As glows in hearts of seraphim.
So mote it be!

Nov. 4th, A. L. 5872.

GRAND ORIENT OF FRANCE.

This Grand Body held an interesting session at the Masonic Temple, Rue Cadet, Paris, on the 9th of September. Our readers have already been informed in these pages, and most of them will remember that this Grand Orient has discarded the title, if not the office, of Grand Master, and now exists as a "Council of the Order," having for its first officer a President, who is assisted by a Vice-President, two Wardens, two Orators, Secretary, Expert, Almoner, Master of Ceremonies, etc. At the above meeting, the President, Bro. Laubiere, was absent, and his place was filled by the Vice-President, Bro. St. Jean. Two hundred and fifty-five brethren were present, representing, says the Bulletin, "two hundred and sixty-one Lodges of different degrees," — a statement which we do not understand any more than we do that "they were all sworn in as members of the assembly." Our French brethren sometimes manage their Masonic affairs in a way that is hard to be understood. However, Bro. Laubiere having sent in his resignation, Bro. St. Jean was elected President by a very handsome vote, and taking the chair addressed the body in a very sensible and eloquent speech, in which he sketched in a feeling manner the disasters and discouragements to which the brethren and Lodges in France had been subjected by the late unfortunate war, particularly lamenting the loss of the Lodges in Alsace and Lorraine ; " Lodges which," he said, " the Grand Orient of France considered as among the number of her most solid columns." " To the last moment," he continues, " we hoped that these Lodges would be permitted to remain with us, and we deluded ourselves with the hope that the German Masonic governing power would, inspired by the true sentiments of Freemasonry, respect the traditions and the laws which to this day have governed our institution, comprehending how heart-breaking it is to separate against their will, the children from the mother ; but the Germans have not been animated by these feelings, and it would be puerile in us to be astonished at any outrageous act they may commit." The Emperor of Germany was undoubtedly urged to order these lodges to discontinue their relationship with the Grand Orient of France, and to enroll themselves under the Grand Lodge of Germany or dissolve their organizations, by " reasons of state." The German Grand Lodges might of themselves however, with some show of reason, have objected to the existence of independent lodges, or lodges owing a foreign allegiance, within a territory which had, by the fortunes of war, become a part of their own jurisdiction. It is some relief, however, to our French brethren, that these lodges, seven in number, have, with the approbation of the Grand Orient of France, removed into Hungary, where they have constituted themselves into an independent Grand Orient.

Notwithstanding these many discouragements, the President congratulates his brethren that the Grand Orient still has under its control " three hundred and forty lodges in full activity, besides Chapters and Councils, and that the Order is in a position which permits them to hope well for the future." The address is an unusually interesting one and a great improvement on the official papers usually read before the Grand Orient. We give the concluding paragraphs : —

"If we desire to preserve to our Institution the important position we have acquired ; if we wish our Order to be considered of importance to society, its members should be fully agreed as to its duties. Love to our fellow men should induce us to exclude from our lodges all topics calculated to disturb the union of its members. As citizens, we have a right to give our opinion upon all political subjects which are of interest to our country ; but as Masons, it is our duty within the bosom of our lodges, to maintain our discussions within the limits traced by the traditions of our Order. Unless we do so the character of Freemasonry will be changed, and there will be little to distinguish us from the societies of the profane — in our re-unions the spirit of concord and fraternity should always reign. If the spirit of discord be once introduced, it will engender feelings of hatred between men who have sworn to love and aid each other, then the inevitable consequences will ensue — the dispeopling of the lodges and the ruin of our Order.

" To-day, my brothers, that all dissensions which are not purely Masonic should not be permitted at our meetings, would be as far from my thoughts as from my wishes. I know, too well, the salutary influence which our Institution exercises to desire to limit your field of thought or examination.

" Freemasonry is an Institution essentially philosophic, progressive, and philanthropic, so that nothing of interest to humanity should be excluded : this ground, my brothers, is vast enough to occupy all those whose generous sentiments and love for humanity prompts them to engage in the labor.

" It is a difficult matter to decide between a discussion speculative and a controversy political ; but as a last word, let me ask you to guard our lodges from all discussions contrary to the rules of our Order, and make them a temple in which the candidate not only receives light, but also temples in which reign fraternity and peace."

A LUDICROUS PROCESSION.

The Grand Lodge of Scotland, Lord Rosslyn, Grand Master, laid the corner-stone of the new building about to be erected by the celebrated Watt Institution and School of Art, at Edinburgh, on the 10th of October. The attendance of the lodges and brethren was very large, there being some twelve or fifteen hundred of the latter in the procession. One peculiarity of the procession was that some of the Tylers were fantastically dressed in costume suggested by the name of their respective lodges ; as, for instance, the Tyler of the Lodge Trafalga, who was present at that celebrated sea-fight, under Nelson, was dressed in the uniform of the naval heroes of that day, while the Tyler of the Edinburg Defensive Band, which dates its origin from the time of Paul Jones, offered a curious historical study in the shape of a Royal Edinburgh Volunteer of that period — " a light blue coat, with yellow epaulets and facings; white corduroy breeches and black gaiters formed the costume, which was crowned by a cocked hat with a cockade of black, white and yellow, and set off with white cross belts, bearing a large brass badge engraven with the city arms and the name of the redoubtable corps. The worthy citizen thus transformed into the similitude of his grandsire, seemed quite alive to the picturesqueness of his appearance; and no one could deny him the palm in that respect over a modern volunteer, albeit his old flint lock would make a poor figure beside the Snider. Hardly less curious than its Tyler was the banner of this Lodge, a piece of elaborate embroidery on crimson velvet, bearing date 1782." Tylers of some of the other Lodges were dressed in a similar fashion.

Now this fantastic and ridiculous show was doubtless very amusing to the boys and rabble in the streets, but it was simply turning the whole parade into ridicule, and as such, we are sorry to say, was discreditable to the Grand Lodge of Scotland, and derogatory to the dignity of the occasion.

[COMMUNICATED.]

MUSIC IN LODGES.

"The words that bear a mission high,
If music-hallowed, never die!" — *Mrs. Hale.*

The words of the Masonic ritual, so beautiful and impressive, which convey to the initiated the lessons that qualify for the "mission high," often gain in beauty and impressiveness through the charms and graces of melody. Music enhances the refinement that should ever adorn the lodge-room. It tends to soften and elevate the feelings and bring the assembled brethren over whom its benign influences extend, into harmony with the sublime truths inculcated in every well governed lodge. The oft quoted line of Congreve avers that

"Music has charms to soothe the savage breast."

Though the breasts of Masons are, happily, seldom moved by emotions partaking of a savage character, yet as human passions sometimes gain the mastery, any influence which can soothe and subdue them, should be brought into action. Such influence may be attributed to music:

"O Music, sphere descended maid,
Friend of pleasure, wisdom's aid!"

Impressed by these sentiments, the writer has witnessed with great pleasure the increasing desire to mingle "sweet notes" with the elevating and cherished services and ceremonies of the craft. The culture of music, now so general, enables every lodge to form a choir from its members, of respectability and merit. In all cases, the organ or other instrument, "wind or string," is not attainable with convenience; but the dulcet breath of well-trained vocalists is, alone, capable of giving the fullest musical effect and force to our services.

Music should not be reserved exclusively for festal and unusual occasions. For visits of grand officers it is now deemed indispensable. But however important on such visits it may be thought, it is no less so to add interest and pleasure to the ordinary meetings of the brethren. Its inspiring strains should be heard in every lodge when convened. Such is its potency to promote peace and concord and increase good fellowship, that it may be suggested whether grand masters would not be justified in refusing to grant dispensations to form lodges unless assurance was given that their members, some of them at least, were qualified to officiate as disciples of the "heavenly maid."

Choral service or other appropriate music at lodge meetings should be encouraged by masters. Aid so important, it is presumed, every intelligent occupant of "King Solomon's chain" would covet and sedulously maintain.

In the church, in the solemn funeral service, at marriages, in martial ranks, on all occasions, grave and gay, music finds her appropriate sphere; why should she not claim her place in the lodge-room, there to inspire the brotherhood with greater "fervency and zeal" to serve their Maker and fellow-men? H.

SUPREME COUNCIL, 33°.

At the annual meeting of this body in New York, in September last, an article was incorporated into its constitutions, requiring that all returns shall be made up to the 1st day of July in each year, and that one copy of the returns with the dues shall be made to the Deputy of the District, and a duplicate copy forwarded to the Grand Secretary General, by the first of August in each year. It also provides that the Secretaries of the subordinate bodies shall report the names of their officers to the Deputy and Secretary General immediately after the election. Bodies neglecting a compliance with these regulations will endanger their charters.

A WORD OF BUSINESS WITH OUR READERS.

> "To enlarge the sphere of SOCIAL HAPPINESS is worthy of the design of a MASONIC INSTITUTION; and it is most fervently to be wished that the conduct of every member of the fraternity, as well as those PUBLICATIONS *that discover the* PRINCIPLES *which actuate them,* may tend to convince mankind that the *grand object* of MASONRY *is to promote the happiness of the human race."* — *Letter of Gen. Washington to the Grand Lodge of Massachusetts,* 1792.

Thirty-one years ago, (Nov. 1, 1841,) we started the publication of this Magazine, placing at the head of the opening page, the above extract from an original letter of Gen. Washington, at that time in the archives of the Grand Lodge of this commonwealth. We then said of it, as we again say, that the " character and design of the Masonic Institution have seldom been more distinctly and accurately set forth than in this concise paragraph from the pen of him who was, and will continue through all coming time to be, the " first in the hearts of his countrymen." Few men understood the nature and tendencies of Freemasonry better than Washington, and fewer still loved it with a more enduring constancy.

Accepting as the polar-star of our future — that the tendency of all " PUBLICATIONS that discover the PRINCIPLES " of our fraternity, should be to " convince mankind that the great object of Masonry is to promote the happiness of the human race," we then pledged our best energies,— all our resources and experience,— not merely to the development and support of the true principles of our Order, — not merely to convince the uninitiated of what Masonry is, — but to the full and entire attainment of the " grand objects " it has in view. How faithfully we have redeemed that pledge, we leave the labors of thirty-one years to attest.

To-day we lay before our readers the first number of the thirty-second volume. *This volume will be completed.* Whether this shall be done at our individual cost and sacrifice of time and labor, or whether its subscription list shall be raised to a point equal to the expense of publication, we leave to the decision of the friends of the work. It is now the oldest, and we believe the only exclusively Masonic periodical in the world. Of its reputation it does not become us to speak; we may, however, express the belief that the time has not yet arrived when it can retire from the field of its labors without prejudice to the great interests to which, for nearly a third of a century, it has been earnestly and faithfully devoted.

It has not been our practice to solicit subscribers for the work, or to employ agents for that purpose. We were not trained in that school. A different practice has, however, of recent years, whether wisely or not, obtained among publishers of periodicals, and the increase of subscribers is made to depend less on the true value of the publication, than on the *persistency* (not to use a harsher term) with which its interests are pressed forward in this direction. Our practice in this respect may have been impolitic, but if it has not contributed to our personal advantage, it has not been a source of annoyance to our friends.

The M. W. Grand Master of one of the leading Grand Lodges of the country, in his annual address, said, and we are inclined to think, with great truth, that Masons, generally, do not properly estimate the value of Masonic publications, or the good which they have bestowed. " The present proceedings of the Grand Lodges present a striking contrast with the proceedings a quarter of a century back — the Craft has been elevated in morality and virtue, yet few recognize the Masonic Press as one of the chief elements in this progress. Any influence which operates secretly, however gradually and constantly, is never justly appreciated. We desire to see the tree 'bud and blossom and bear fruit in a day.' Neither should the good be condemned because many productions, unworthy of a name or place among books, will ask for patronage. Let every Mason contribute both intellectually and pecuniarily, whose means will allow, to the support of a pure, lofty and elevated Masonic literature, — furnishing aliment to both mind and heart."

In this connection, we are permitted to give, in advance of its official publication, the following extract from the address of M. W. Grand Master Nickerson before the Grand Lodge of this Commonwealth, at its late annual communication:

MOORE'S FREEMASON'S MONTHLY MAGAZINE.

> "R. W. Brother Charles W. Moore, the editor of the Freemason's Monthly Magazine, has issued a circular to the Fraternity, informing them that the support extended to that publication is not sufficient to warrant its continuance, and that he will cease to issue it after one year from the first of January next, when a new volume commences, unless a sufficient number of subscribers is obtained to at least pay the cost of publication. Brethren throughout the country have

expressed the greatest regret that the idea of discontinuing this, the oldest Masonic publication in the world, should be entertained for a moment. It has been published for thirty-one years without interruption, and has become almost a necessity to the Craft.

"Here in Massachusetts we are under special obligations to support the magazine, on account of the debt of gratitude we owe to its editor for life-long services, and particularly for the stand he took and maintained so persistently against the Anti-Masonic frenzy which raged forty years ago. I trust that many of the Brethren will contribute the trifling amount of the subscription required, and insure the continuance of this valuable magazine, at least during the life of its honored editor."

The Secretaries of Lodges, or in case they cannot conveniently attend to the matter, the Tyler or other responsible brother of the Lodge, is authorized to act as agent for the work, to receive subscriptions and receipt for payments, in advance, or payable within six months after subscribing. To such agents the subscription will be $2.00 a year; that is, a deduction of fifty cents will be allowed him on such subscriptions as he may obtain. Individual subscriptions will remain at $2.50 a year. Address the editor, at the Masonic Temple, or P. O. Box, 2920.

RHODE ISLAND.

We learn from the *Free Mason's Repository*, Providence, that at a special assembly of St. John's Commandery on the 18th of November, our venerable friend and brother, Sir James Hutchinson, was presented with the honorary jewel of a Past Grand Master of Knights Templar, he having held the position of Grand Master of the Grand Encampment of Massachusetts and Rhode Island in 1851–2–3. The presentation speech was made by Eminent Sir Thos. A. Doyle, Prelate of the Commandery, in his usual felicitous manner. The jewel is a patriarchal cross of solid gold, enamelled with the various mottoes and devices of the Order, and is said to be a very beautiful piece of workmanship. At the semi-annual session of the Grand Lodge of Rhode Island, in November, Grand Master Morton in elequent and fitting terms, presented, says the *Repository*, to Past Grand Master Doyle, in the name of the Grand Lodge, suitable and costly gifts, as testimonials of the esteem in which he is held by the members of that Grand Body, over which he presided for seven consecutive years with rare skill and ability. Among the gifts were the rich Past Grand Master's jewel and apron. The former of pure gold and beautiful design. It was a well-deserved testimonial for the fidelity and eminent services of the distinguished recipient.

We are gratified to learn from the same source, that the Grand Lodge has made the *Repository* the organ of its special edicts and communications to the Lodges, and that it has recommended it to their generous support. It is worthy of this, and we trust it will receive it.

PILGRIMAGE TO EUROPE.

Cyrene Commandery at Columbia, Pennsylvania, are organizing an excursion or pilgrimage to Europe, as Knights Templars. They propose to leave New York on the 1st of June next, and any Sir Knight who wishes to make the trip with them, can do so on very reasonable terms, as follows, including steamships, railways, hotels, guides, porterage, attendance, boats, cars, omnibuses, fees for sight-seeing, and conducting the party the entire round, for 119 days from New York back to New York, and including every expense considered necessary, $725, gold. The programme of the tour in Europe takes in the following famous places: Cork, Macroom, Glengariff, Kenmore, Killarney, Dublin, Balbriggan, Drogheda, Dundalk, Enniskillen, Londonderry, Giant's Causeway, Belfast, in Ireland. Across the Irish Channel to Greenock, the great ship-building city of the Clyde, then to Glasgow and to Loch-Katrine, Loch-Lomond, the Trossachis, Stirling, Edinburgh; from Edinburgh to Melrose Abbey, the old home of Sir Walter Scott at Abbotsford; then, via Leeds, Sheffield, Derby, Staffordshire, Nottingham, to London; thence per Great Eastern steamers across the channel and up to the river Scheldt, to Antwerp through Belgium to Brussels, to the battle-field of Waterloo, to Cologne, Liege, Verviere and Aix la Chapelle; up the river Rhine to Mayence, Linz, Coblentz, Bingen, and to Frankfort-on-the-Main, Leipsic, Berlin, Dresden and Vienna; thence into Bavaria, visiting Munich, the Tyrol, crossing the Alps by the Brenner Pass to Verona, Italy, visiting the tomb of Juliet and the home of the Capulets; thence to Venice and Milan, and via Mt. Cenis tunnel under the Alps to Geneva, in Switzerland; thence to Lucerne, and up the Righi Mount to lodge amongst the clouds; they will proceed thence to Paris. From Paris via Rouen and Dieppe to London, and thence to New York. All Sir Knights who wish to avail themselves of this trip should communicate at once with Cyrene Commandery at Columbia.

ENGLAND.

An attentive London correspondent, under date of October 25th, sends us the following interesting sketch of a recent meeting of the Provincial Grand Lodge of West Yorkshire, at Pontefract, at which the Marquis of Ripon, Grand Master of the Grand Lodge of England, was present in person.

"A provincial Grand Lodge of the West Yorkshire District of Free and Accepted Masons was held at Pontefract on Wednesday, and was honored with the presence of the Marquis of Ripon, K. G., M. W. G. M. of England, and Provincial Grand Master of West Yorkshire. In the afternoon a procession of the brethren was held to a village two miles off, called East Hardwick, where the Marquis of Ripon was to lay the foundation stone of an intended new church of St. Stephen. After the usual ceremonials and the stone had been rightly laid in the presence of a large assembly, the Grand Master congratulated the people of the neighborhood on the completion of the work which had brought them together that day. In the evening a Masonic banquet was held in the village, at which the Marquis of Ripon was supported by Lord Houghton, Mr. H. G. E. Childers, M. P., and Major Waterhouse, M. P. After the usual loyal toasts, Mr. Bentley Shaw, D. P. G. M. of West Yorkshire, proposed 'The M. W. G. M. of England,' to which his lordship replied. Mr. Childers, M. P., had assigned to him the duty of proposing as a toast 'The Archbishop and Clergy of the Diocese.' He said it was one which in some other countries he should have had a difficulty in proposing, for it might not be unknown to those present that in some parts of Europe confusion had arisen between secret societies with objects very different from Freemasonry and that great society of their own, whose beneficent purposes he and those around him had no doubt about whatever. They, on their part, recognized the great truth of the Divine saying, that 'Except the Lord build the house, they labor but in vain that build it,' and the Church recognized on her part the Masonic fraternity as one of those bodies to which the message was given of 'peace on earth and good will towards men.' The Church recognized that Masons were men of good will, and men to whom the message was given that they should do their utmost to promote peace and concord among mankind. On that occasion, happily, they had nothing to do with those discussions between Churches and religions which had so much divided Christendom. But at the same time, they were most happy to connect themselves and their objects with the Church, which, on its part, was always ready to connect itself with Freemasonry. Lord Houghton, in proposing a toast, expatiated upon the honor done to East Hardwick by the presence there of the noble marquis who presided, and remarked that his lordship was in rank the eighth or ninth citizen of the realm. He was president of the Cabinet Council, which was the British Monarchial Republic. His name had lately been closely associated with one of the greatest events in the history of the world — a great question pending between England and America had been settled by the skill of statesmen, and a question which at any former time would only have been settled by the instrumentality of war. Connected with that memorable event, no doubt, the name of the Marquis of Ripon would go down to posterity, and it would be held in reverence by many succeeding generations. The other toasts given included 'The Borough Members,' to which Mr. Childers and Major Waterhouse briefly responded.

GRAND LODGE OF MISSOURI.

We are indebted to R. W. Bro. Gouley, Grand Secretary, for a copy of the proceedings of the Grand Lodge of Missouri, had at its fifty-second annual communication held at St. Louis in October last. They come to us in an elegantly printed volume of about three hundred pages, and while the excellence of its compilation is highly creditable to our talented Brother, the Grand Secretary, its mechanical execution is no less so to the typographical skill and good taste of its printer.

The communication was well attended, and a large amount of business was transacted, chiefly, however, of local interest. The Annual Address of the Grand Master, M. W. Thomas E. Garrett, is an elaborate and well written paper. We give an extract from it in another place. The decisions of the Grand Master, which are numerous and ably stated, were referred to the committee on jurisprudence, and with few exceptions sustained.

The Grand Lodge appears to be somewhat embarrassed financially, and has imposed a capitation tax for its relief, which we doubt not will be promptly met by the Lodges.

The report on correspondence is by Bro. Gouley, and is an able paper, occupying 168 pages. It passes in review the proceedings of nearly every Grand Lodge in the United States, giving a concise synopsis of the proceedings of each for the past year, with such remarks by the reviewer as the subjects presented seem to suggest. If we were to except to any part of it, it would be to the great space occupied in the discussion of the existing difficulties between the Grand Lodges of Canada and Quebec. Our brother treats the subject ably and earnestly, but it seems to us that the discussion has been carried far enough for all useful purposes, and that the matter had now better be left to be settled by the parties more immediately interested in it; and we may add, without offence, that they owe it to themselves and to the reputation, as well as the peace and harmony of the Fraternity in the Dominion, to bring the matter to a close without further public agitation of it. Such quarrels are inconsistent with the lessons of Masonry, and ought not to be allowed to continue, since they will occasionally arise.

FELLOWSHIP LODGE, BRIDGEWATER.

The new Masonic Hall recently erected by Fellowship Lodge of Bridgewater, was dedicated by the M. W. Grand Lodge of this Commonwealth, on the 8th of November, last, in the presence of a large assemblage of Brethren and their ladies. The ceremony was performed by M. W. Grand Master Nickerson in his usual concise and felicitous manner. He was assisted on this occasion by R. W. William Parkman, as Deputy Grand Master; Wm. D. Coolidge as Senior Grand Warden; Tracy P. Cheever, Junior Grand Warden; Bradford L. Wales as Treasurer; Charles H. Titus, R. G. Grand Secretary; Charles W. Moore, Cor. Grand Secretary; W. H. Chessman, Grand Mashall; Bros. James H. Bouvé and Frank Morton as Grand Stewards; Lucius Holmes as Grand Sword Bearer and Fred. A. Pierce, Grand Tyler.

At the conclusion of the dedicatory ceremonies the Officers of the Lodge were installed into their places as follows:—Hosea Kingman, W. M.; Isaac Damon, S. W.; Francis M. Kingman, J. W.; Isaac R. Alden, Treas.; Warren K. Churchill, Sec.; Benj. T. Crooker, S. D.; Alexander Dove, Jr., J. D.; Joseph L. Hathaway, S. S.; Leonard L. Gammons, J. S.; Wm. H. Reiser, Tyler; Rev. Joseph Hutchinson, Chaplain; George H. Burt, Organist; Southworth Harlow, Inside Sentinel. On the completion of the Installation, the company present were addressed by the M. W. Grand Master, R. W. Bros. Parkman, Coolidge and Cheever, and an interesting sketch of the history of the Lodge was read by W. Bro. E. H. Keith. The Grand Lodge then retired; when—after the presentation of a Past Master's jewel to the retiring Master, Bro. Fred. G. Churchill, the Brethren with their ladies repaired to the banquet hall to supper, where brief speeches were made by several brethren, and an interesting poem was read by Rev. Bro. John Wills, a copy of which we have given in another page.

The new hall is a very commodious one, and is fitted up and furnished in excellent taste. The Lodge itself is one of the oldest in the jurisdiction, and one of the few in the Commonwealth which sustained their integrity and kept up their meetings through the anti-masonic persecutions. It is now in a flourishing and prosperous condition, and we heartily congratulate the Brethren on the encouraging prospects before them.

WESTERN TRACT SOCIETY.

ITS WAR AGAINST FREEMASONRY.

At its late annual meeting this society managed to raise quite a breeze on the subject of Freemasonry. The Society, it seems, was organized before the extinction of slavery, on ultra anti-slavery principles. That enemy demolished and out of the field, its restless aggressive spirits have turned their attention to the great evil of Freemasonry, and are waging against it an uncompromising war. Recently it has been discovered that one or two of its Board of Publication, and quite a number of its members, are Freemasons; and all their efforts, hitherto, have failed to induce these brethren to sever their connection with the institution. These Masonic brethren are regarded as sinners of the deepest dye, and on the broad road to — a very bad place; and to have them in full fellowship with the saints of the society, and even connected with the management of its operations, was more than even saints could endure! To get rid of these terrible Freemasons, the following resolution was proposed:

Resolved, That active adhering members of secret oath-bound societies are ineligible to stations of responsibility and control in this society.

This was aimed at Rev. Henry D. Moore, a member of the Board, and the talented and faithful pastor of the Vine street Congregational church in this city. Mr. Moore is a Mason — a faithful working Mason, and labors in the Order, as he does elsewhere, to do good. His private life ts above reproach; his learning and eloquence are of a high order; and his devotion to his clerical work is an example that others would do well to imitate. In private life, his kindly, genial, Christian spirit has won for him a "host of friends," and given him an influence in society which he has sedulously wielded for the good of others. His piety is unquestioned, while his zeal in his Master's cause might put many a well-fed and self-righteous "Professor" or "D. D." to shame. But Rev. Henry D. Moore is a Freemason, and that more than counterbalances all his ministerial abilities and Christian virtues.

The *animus* of the resolution was to drive Rev. Mr. Moore from the Board, for it would never do to have a Mason in such an official position. Mr. Moore had served faithfully for four or five years, "without money and without price." During that time, Finney's book, denunciatory of Freemasonry, had been published by the Board of which Mr, Moore was a member. His negative would have prevented its issue by the Board; but he was willing that others should promulgate their opinions, though in opposition to his own, and strongly condemnatory of an association he held in high esteem. But the anti-Masons cannot appreciate such magnanimity; it was enough that Mr. Moore was a Freemason, and that was sufficient to fix a stigma upon him, and disqualify him for a position in the Board of Publication.

It was a Rev. Dr. Bingham, from somewhere in northeastern Ohio, who offered the resolution which, if adopted, would drive from the Directory the best man in it. In the discussion that followed its introduction, it found its chief supporter in Dr. Bingham. There were others present who were as uncompromising in their opposition to Masonry as was the mover of the resolution; but we will do them the justice to say that they were unwilling to sustain Dr. Bingham in his offensively radical views. Revs. Emery, Nelson and French, though firm in their convictions that Masonry was a great evil, yet they were unwilling to make membership in it a cause for ineligibility, and thus drive Mr. Moore from the Board. Dr. Aydelotte, of this city took the most ultra ground, and would have sacrificed Mr. Moore at the altar of anti-Masonry, but could not secure sufficient co-operation. The rulings of the chairman, too, as the proceedings appear to us, were anything but courteous.

The tempest, however, at last subsided. The resolution elicited discussion and showed its friends to be in the minority.

It would not do to have it defeated by a direct vote, so the chairman finally declared it *out of order*. Why was not that ruling made when the resolution was, introduced? If it was out of order after the discussion, it certainly was before. But the reason for withholding the decision was obvious, and the motives of the chairman are fully understood.

We have no interest in the Western Tract Society, and have no desire to cripple its operations. It is a matter of indifference to us how many books against Masonry it may publish,— the more the better for Masonry. Our object in spreading the above facts before our readers is to let them know what these Doctors of Divinity are at, and how they would brand with disgrace the best men in the land for being Freemasons. We wished, also, to vindicate the character of Mr. Moore — one of the most eloquent, pious, and laborious Christian ministers we have in Cincinnati.

We confess to another object: This Western Tract Society has its agents traveling over the country soliciting donations to help the society in its publishing enterprise. Freemasons are called on as well as others, and we are advised that in one town the Masons contributed liberally to the agent, who, after he had obtained all he could, preached a sermon (so called) denouncing the Order in no measured terms. We do not sympathize with the contributors much. They would not patronize their own periodicals, nor contribute a dime to help sustain them, although they know it is with great difficulty that they are kept alive. But they gave liberally to aid an anti-Masonic society to publish books against the Order.

We will add that Rev. Mr. Moore knows nothing of this article, as we have not spoken to him since the meeting of the Society.— *Masonic Review, Cincinnati.*

NOTHING on earth can smile but human beings. Gems may flash reflected light, but what is a diamond-flash compared with an eye-flash and mirth-flash? A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both, and more bewitching than either.

INSTALLATION :—CHARITY LODGE.

The Officers of Charity Lodge, North Cambridge, were publicly installed by Grand Master Nickerson on Tuesday evening, Dec. 17, in the presence of a large collection of Brethren and ladies. At the conclusion of the ceremonies the company was addressed by the Grand Master and members of his suite, after which the Brethren with their ladies and guests sat down to an elegantly spread supper in the hotel of the village. The occasion was an agreeable one, and we are pleased to learn that the Lodge, though among the youngest in the District, is in a healthy and flourishing condition, with encouraging prospects of continued success.

WORTHY OF IMITATION.

A correspondent at Gibsonburg, Pennsylvania, sends us a list of twenty new subscribers for the current volume, and very properly says:—"I must say that I feel a little proud of the Craft here, for the unanimity with which they have come forward; all in our little town, with two or three exceptions, being embraced within the above number." * * * "Hoping to hear from you soon, and that the thirty-second volume may start off with prospects far brighter than you dared to hope for, and that you may long live to wield the pen editorial in behalf of the good old cause, I remain, etc."

If our Lodges nearer home would follow this example, and do as well, the continuance of the Magazine would be no longer a matter of uncertainty, at least not during the life-time of its present editor.

CLANDESTINE LODGES.

The New York *Sunday News* says, "scarcely a week passes but we hear something about clandestine Lodges — some of them holding charters from England, some from France, and others from Canada, all meeting in that city." These clandestine Lodges may, and doubtless do claim to have received authority as stated, but we do not believe that any such authority has ever been given to them either by England, France or Canada. If our brother of the *News*, however, would describe them more carefully, and give us the facts on which his statement is made, we should be better able to form a correct opinion of them, and to take measures to prevent their impositions.

LITERARY NOTICES.

INTERNATIONAL MASONIC REVIEW AND HOUSEHOLD JOURNAL.

We are glad to learn that our able brother, F. G. Tisdall, is about to resume his labors in the field of Masonic journalism, where he has spent so many years of usefulness and honor, as the editor of a semi-monthly magazine to be published in the city of New York under the foregoing title, in octavo size, each number containing twenty-four pages, at $3.00 a year, in advance. The first number was probably issued to-day, though it has not yet reached us. Whenever it comes it will meet with a cordial welcome, for there are few brethren connected with the Masonic press more able or capable of making an acceptable and useful Masonic magazine. We cordially wish our brother all the success he can reasonably hope for in his new enterprise. Subscriptions will be received at 434 Broadway, New York.

SCRIBNER'S MONTHLY.

We are glad to again have the opportunity of speaking a word in favor of this most excellent magazine. The number which appears with the new year is as full of spirited and intelligent articles as its predecessors have been. The prospectus of the new volume, which began in November, presents a more brilliant array of contributors, and a wider discussion of the topics treated in its editorial departments, than any which have preceded it. The serial story of the year is "Arthur Bonnicastle," by J. G. Holland, which opens most pleasantly. All its readers will welcome the names of Hans Christian Andersen, Noah Brooks, Bret Harte, Harriet Spofford, Adeline Trafton, etc., as the writers for 1873, and Wm. Cullen Bryant, Kate Osgood, Mrs. Moulton, Mary Ritter, and others equally popular, for its poets. "The aim of the magazine, in both its essays and editorials, will be to discuss living questions, and in its sketches, poems, stories and graver articles, it will endeavor not only to catch the spirit of the time, but to light and lead to those purer aims and nobler tastes which characterize a high Christian civilization."

Terms, $4.00 a year; November and December numbers free. Sold by A. Williams & Co., Old Corner Bookstore, Washington Street, Boston.

HARPERS' MAGAZINE.

This magazine for January triumphantly justifies the claims of that periodical to hold rank as the foremost of the monthlies. It contains nearly one hundred engravings, and is rich with every variety of entertaining and instructive reading matter. S. S. Conant, Miss Thackery, Mrs. Buddington, Charles Reade, Wilkie Collins, and other popular writers, fascinate the reader with their brilliant articles. The best illustrated papers — those especially adapted to the Christmas season — are not thrown into the foreground, but reveal themselves as a surprise in the very middle of the reader's journey through the bewildering "embarrassment of riches" that distinguish this number. The editorial departments are full of instruction, interest and wit. The magazine is sold by A. Williams & Co., Boston. The subscription price is $4.00 a year.

PETERS' MUSICAL MONTHLY.

Our musical friends will welcome with as much delight as we did, the January number of this admirable monthly. It is stored with a fine collection of ballads, songs and piano pieces; some difficult, others for less advanced pupils. All will find one piece, at least, just adapted to their taste and ability, and the majority will find delight in singing and playing every piece. It is a magazine every music scholar should subscribe for, and one in which they will find more than their "money's worth" of music. Published by J. L. Peters, 599 Broadway, New York. Price, $3.00 a year.

LIPPINCOTT'S MAGAZINE.

The issue for January marks the commencement of the eleventh volume of this popular periodical, which has won for itself highest praise on account of the interest and variety of its matter, the beauty of its illustrations, and the neatness of its typography. It promises to its readers a new serial novel entitled, "The Princess of Thule," by the author of "The Strange Adventures of a Phæton," etc.; also, a serial story by George MacDonald, entitled, "Malcolm," said to be the masterpiece of its author. It contains articles descriptive of life and manners of society at home and abroad; sketches of travel in various sections of the world; papers on science and art, &c. A large proportion of the articles are beautifully illustrated.

Yearly subscriptions, $4.00. Sold by A. William & Co., booksellers, Washington Street, Boston.

THE NEW YORK ARGUS

By C. P. Sykes, 17 North Williams St., is one of the best weekly family newspapers published in New York. It is devoted to politics, literature, romance, fashion, art, science, agriculture, horticulture, &c.

VICK'S FLORAL GUIDE.

Mr. James Vick, the celebrated florist, of Rochester, New York, has just issued his Floral Guide for 1873, profusely and elegantly illustrated, and containing an immense amount of information invaluable to the lover of flowers. The engravings number some five hundred, representing almost every conceivable variety of flowers, and are fine specimens of the engraver's art; to which are added a superb colored plate of the new Japan Coxcomb, and a chromo cover. Mr. Vick is undoubtedly one of the most experienced and successful florists in the United States, and furnishes every variety of seed to order, whether for flowers or garden vegetables. Copies of the catalogue can be had by addressing him at Rochester, for twenty-five cents, at which price it is the cheapest publication out.

MASONIC CALENDAR.

We are indebted to the politeness of Mr. George Kenning, of London, for a copy of his "Cosmopolitan Masonic Calendar and Pocket Book for 1873," being a comprehensive Masonic book of reference, containing a list of Lodges in the United Kingdom, France, Germany, Italy, etc., together with useful references to Grand Masonic bodies in foreign parts. The title sufficiently indicates the general character of the book, and its great usefulness as a work of reference. We do not know that it is for sale in this country, but can be had through the booksellers in any of our principal cities.

THE LATE BRO. EDWIN FORREST.

We learn that the Rev. Bro. Wm. R. Alger, of this city, is engaged in writing a biography of this distinguished American actor. The work could not have been placed in abler hands, and as the subject opens a wide field to the peculiar talent of the writer, and for the play of his brilliant imagination, there can be no doubt that when completed it will be one of the most attractive and interesting of its kind that has yet issued from the American press. Mr. Forrest was a member of the fraternity, and exhibited his appreciation of its tenets in many ways. "Many years since," says the *New York Despatch*, "he made a very handsome donation to the New York Hall and Asylum Fund, and until the bequest of the late George Ray, he was the largest personal contributor to that undertaking. We have been present with him on several Masonic occasions, and know that he was never asked in vain to assist the needy or to forward a good work. In this respect he may well be remembered by the Brethren "

The work will probably be ready for publication in the Fall of the present year.

MISCELLANEA.

GRAND CHAPTER.

The Grand Chapter of this Commonwealth held a communication Dec. 27, at the Masonic Temple in this city for the installation of its officers for the ensuing year. The day was so exceedingly inclement and the roads so completely blocked up by the heavy snow storm, that the attendance was comparatively small.

GRAND LODGE OF ENGLAND.

We are indebted to the courtesy of Bro. Hervey, Grand Secretary, for a copy of the proceedings of the Grand Lodge of England, at its communication in September. We find nothing in them of special interest. Bro. Matthew Cook was refused admission for the reason that his Lodge had not made its returns for the year, which we suppose was an event not much regretted by the brethren. Another brother was suspended by the Board of General Purposes for contumacy in not obeying the summons issued by that Board.

ANNUAL BANQUETS.

Our brother of the *Philadelphia Keystone* says, and we think there is truth as well as philosophy in what he says, that "At least once a year all the brethren of every Lodge should be called together for both Labor and Refreshment, and around the Masonic Altar, and afterwards around the festal table, enjoy all that Freemasonry has to give of moral, intellectual and social pleasure. To tell the truth, it requires these gustatory privileges to call out a full attendance of the Craft. We are all creatures of time and sense, and the shortest road to the heart is *via* the stomach. An anniversary without a groaning table at the end of it, is no anniversary at all. We are, therefore, in favor of annual banquets."

NEW BRUNSWICK.

The various bodies of the Knightly Orders at St. John, New Brunswick, held their annual meeting, on the last Thursday in November, at which time their officers were proclaimed and installed: — Sir D. R. Munroe, as Em. Com. of Union De Molay Encampment, and as Em. Prior of the Priory of the Knights of Malta, and Sovereign of the Conclave of the Red Cross of Rome and Constantine; as also Prior of the Sanctuary K. H. S. We have not space for the remaining officers, and our circulation at St. Johns is not sufficient to warrant the space they would occupy in our pages.

THE RECENT GREAT FIRE.

Many of our friends abroad have addressed us by letter of inquiry, and most of our Masonic cotemporaries through their columns have kindly expressed their fears that in common with a large majority of our publishing establishments, we may have suffered personal loss from the great fire which has swept away so large and important a business section of our city. We are happy to say, however, that although we have not entirely escaped, as few business men have, our losses are not such as to subject us to any considerable inconvenience; and we are still more happy to add that so far as we know, none of our brethren in the city are sufferers beyond the limits of our own local charity-funds to relieve them. Many kind offers have been gratefully received from our brethren in other sections of the country, but have been fraternally declined through our Grand Master. The liberality of our citizens has also enabled their committee of relief to meet all calls upon them without the foreign aid which has been kindly and generously tendered them. Such generosity, however, is none the less gratifying, nor less entitled to grateful acknowledgment, because not needed.

CHIT-CHAT.

Wanted.—Volume IX of this magazine, or any odd numbers of that volume, for which the owner's price will be paid. The volume is wanted to complete a set. Volume II. is also wanted, for which $10 will be paid. Editor.

Japan.— The Order in Japan is rapidly and satisfactorily increasing, and the brethren there have taken measures for the establishment of a Royal Arch Chapter at Yokohama. With proper and careful management, Masonry will, undoubtedly, in a year or two more gain a strong and permanent foothold in that hitherto forbidden and exclusive country.

Something New.— One of our exchanges says, " A Lodge of Chinese Masons was organized at Oregon City on the 5th of November "— gunpowder plot day!

Sorrow Lodge.— The brethren of the Scottish Rite of New York City, held a Sorrow Lodge at Irving Hall, on the 27th of December, in commemoration of the dead of the rite in the Northern Jurisdiction, on the 27th of December. The occasion was one of solemn interest to the brethren of the rite, and the services were ably and impressively performed.

This month we give the readers of the magazine, by the use of smaller type, a much larger amount and greater variety than we have recently been able to do, but which we shall be pleased to continue to do if the increase of our subscription list will admit of it, which the present receipts will not do.

Rome.— A newspaper printed in English, will soon be started at Rome, to be called the *Daily News*, and to be conducted by an American, Mr. Daniel, brother of the late Hon. John M. Daniel, editor of the Richmond *Enquirer*, and formerly Minister Resident of the United States at Turin.

St. Paul's Lodge, South Boston.— This Lodge held its annual communication at the new Masonic Hall, Broadway, on Friday, the 27th, when its officers for the current year were elected and installed. The ceremonies of installation were performed by Worshipful Past Master Charles H. White, in his usual happy and impressive manner, assisted by Brother John M. Clark as Marshal. After the ceremonies, the brethren repaired to the banquet hall, and spent a social hour in partaking of the bountiful repast set before them. The occasion was one of pleasure to all present.

Brother Editor: — No " bright " Mason, if he knew their value, would fail to have in his library, the Grand Lodge printed proceedings, for the terms of the administration of Grand Master Gardner. These proceedings for the years 1869, 1870 and 1871, are full of interest to the Masonic student, and are worth a thousand times more than they will cost. H.

Jews.—The Grand Lodge, *Royal York, Zur Freundschaft*, at Berlin, has so far changed its constitution as to admit the initiation of Jews in their Lodges. The other two Prussian Grand Lodges will have nothing to do with them.

What to Read.— No doubt under the present status of society, the higher grades of literature have fewer friends and find less favor than the lower. Want of thought, and true appreciation of that which is good, noble and true, is the one sentence which can explain it all. A perverted taste craves the light literature of the day, requiring but a narrow channel, having but little depth, breadth or height. It flows through the mind as soothingly as a lazy person sways to and fro in his easy chair.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXXII.] FEBRUARY 1, 1873. [No. 2.

HENRY PRICE.

Whatever relates, however remotely, to the personal narrrative or masonic relations of this distinguished Past Grand Master of Masons in Massachusetts,— the first of his rank in America,—cannot be otherwise than interesting, not only to the readers of this magazine, but to American brethren and Masonic scholars everywhere. History is the aggregation of facts and the narration of events, whether personal or general. Both are to be sought for, no less in the lives of individuals who have distinguished themselves in the social or less pretentious walks of life, than in the wider sphere of elevated civil position and public duties. Henry Price, as a civilian, statesman or ruler, rose to no distinction above that attainable by any of his fellow-townsmen of equal intelligence, integrity of character and business capacity. But as a Mason — as the head and founder of the first Masonic Grand Lodge on this continent — he rose to an eminence beyond the reach of any other of his brethren, and secured for his memory a fame, and a place in Masonic history, more enduring than marble or the modest tablet that to-day marks his final resting-place. But his fame does not belong to Massachusetts alone. That he laid the foundation of it here, was one of those fortunate accidents by which men of humble pretensions are often exalted to places of honor and distinction. It was a necessity of the time; and that he successfully availed himself of its advantages proves, if it prove anything, his fidelity to duty and clear appreciation of the beneficent influences of an institution which, from its marvellous adaptation to the needs of a young and growing country, he foresaw would, with the blessing of Providence, and under the careful guidance of those to whom its future should be entrusted, grow up and become an important instrumentality in giving a healthful tone and direction to the normal character of the rapidly increasing population of his adopted home. It was not, indeed, in reserve for him, nor is it in reserve for any of the present living, to realize the full fruition of the great work he then began,— one hundred and forty years ago,— at a time when the Province of Massachusetts Bay, although the largest and most prosperous on the continent, was but a feeble Colony,— an infant giant struggling into life,— when the public mind had not began to realize the existence in their midst of such an association as the Masonic fraternity,— when Freemasonry was an enigma, a cabalistic mystery full of fancied bogels, and beyond the grasp of human comprehension. It was not in reserve for him to witness the magic growth of the little, feeble Grand Lodge, which, in 1733, he organized in one of the upper rooms of a public tavern, in the then comparatively small town of Boston,—to see it spreading itself out from Colony to Colony and from State to State, until its descendants and co-laborers in the vineyard,— now numbering not less than three-fourths of a million of united brethren,— cover the entire continent! Such a result it was not in reserve for him to witness.

But it is not our present purpose to eulogize the character of Mr. Price, nor to enlarge upon his distinguished services as a Mason. The readers of this magazine require no such gratuitous labor of us. Our previous volumes furnish all that they can desire to know in this respect. If these volumes be unavailable to any inquirer, then the admirable biography and defence read before the Grand Lodge of Massachusetts in 1871, by M. W. Bro. Wm. S. Gardner, and published in the proceedings of that body, gives all that can be necessary for the full information of the most exacting student of Masonic history, and for the ample vindication of the shamefully aspersed memory of our honored brother. We should not, indeed, have thought it needful at the present time to renew the subject at all, or to refer to it in any way in our pages, had we not recently accidentally met with the original of an important official document, which, while it confirms and strengthens what the slanderers of our deceased brother have maliciously fastened

upon and held up as a fatal break in the chain that connects the acts of his early life with his pretensions as the authorized representative of the parent Grand Lodge of England, will, we are firmly convinced, be most acceptable to all of our readers, and particularly so to those who feel any interest in the truth and integrity of the early annals of the Craft in this country. The document, which we here give, is a letter to the Grand Lodge of England from the "First Lodge in Boston," written in 1736, and less than three years after the organization of the first Grand Lodge in America. It reads as follows:

TO

The Rt. Honorable and Rt. Worshipfull Grand Master or Deputy G. M. or G. W. of the Grand Lodge of the Free and Accepted Masons In England.

"FROM THE HOLY LODGE OF ST. JOHN—
HELD IN BOSTON, NEW ENGLAND, THE
23D. DAY OF JUNE, A. M.: 5736."

Most Worthy and Dear Brethren:

Our great Affection for the whole Fraternity, will not permit Us to Slip this favourable Opportunity, to Give you Sincere Assurances of our due Regards, for all our Most Worthy Brethren,— regularly Met in the Rt. Worshipfull Holy Lodge of St. John, under the Protection of the Heavenly Canopy and in Particular, That of England.

Our hearty good Wishes, We forward to You under the Recommendation of our Rt. Worshipfull Brother Mr. Benj. Barons (our present S. G W.) Who's great Meritts has Contributed very much to the flourishing State of Masonry in this great Town.[*]

Our Lodge was Constituted by Our Right Worshipfull Grand Master Mr. Henry Price (Provincial Grand Master) on the 31st day of August[†] A: D: 1733 and is held at the Royall Exchange Tavern in King Street Boston.[‡] And Meet the 2d and 4th Wednesday in every Month; It is Adorned with the most Eminent Gentlemen of this Place, and kept in it's Primitive Beauty and Purity.

We Should think our Selves thoroughly Happy, if any favorable Opportunity, would offer to Convince all Our Worthy Brethren, of our true Affection for their

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[*] It appears from this that Bro. Barons, who was at the time Senior Grand Warden of the Grand Lodge in Boston, was on the eve of leaving the Province for England, and had been furnished by the First Lodge with a "Recommendation" to the parent Grand Lodge at London; and this constituted the immediate occasion, as it furnished the opportunity, for the present letter.

[†] It has been generally supposed that the "First Lodge" was constituted on the evening of the first organization of the Grand Lodge, that is, on the 30th of July 1733, but it would appear from this that it was not actually "constituted" until the 31st of the following month, though the petition was undoubtedly presented and its prayer granted on the evening of the 30th of July. The error propably originated with the Secretary, or whoever afterwards made up the Records of the Grand Lodge from the loose memoranda which for the first year or two of its existence, constituted its only records.

[‡] Removed from the "Bunch of Grapes" Tavern in 1735.

Person; and for their Interests in these Parts: But in a particular Manner for those of your Rt. Worshipfull Lodge; To Whome We Remain with due Respect Most Worthy and Dear Brethren,

Your Affectionate Bros. and very humble Servants,

Henry Price, *G. M.*,
Francis Beteilhe, *Sec'y.* James Gordon, *D. G. M.* [*]

Accompanying the above, and on the third page of the same sheet of paper, the following list of the then members of the Lodge is given:

A List of the Names of the Free and Accepted Masons who are Members of the Holy Lodge of St. John, Held in Boston In New England:

Mr. Henry Price, G. M.
His Excelly. Jona. Belcher, Esqr.
Andrew Belcher, Esqr.,
Mr. Chars. Gordon,
Mr. Alexa. Trann,
Mr. Sam. Pemberton,
Benja. Pemberton, Esqr.,
Henry Hope, Esqr.,
Capn. James Cerke,
Capn. Roger Willington,
Mr. John McNeal.

Brethren made In Boston.

Mr. James Gordon, D. G. M.,
Mr. Benja. Barons, S. G. W.,
Mr. Robert Thomlinson, J. G. W.,
Capn. Robert Macklean, W. M.,
Mr. Hugh McDaniel, S. W.,
Mr. John Osborne, jun., J. W.,
Francis Beteilhe, Secy.,
Charles Bladwell, Esqr.,
Doct. Thos. Moffatt,
John Overing, Esqr.,
Mr. Thos. Phillips,
Mr. Andrew Hallyburton,
Mr. Thos. Oxnard,
Capn. Wilton Henton,
Capn. Robert McKnight,
Capn. Webber Gofton,
Capn. Robert Smith,
Capn. Willm. Frost,
Capn. Robert Boydd,
Capn. James Forbes,
Capn. Benja. Hallowell,
Doct. Robert Gardiner,
Mr. Moses Slaitterrsy,
Mr. Alexa. Gordon,
Mr. Wilton Wesson,
Mr. Robt. Kenton,
Mr. Robt. Peaseley,
Mr. Peter Prescott,
Mr. John Baker,
Mr. Sam Curwin,
Mr. Anto. Davis,
Mr. John Smith,
Mr. Sam. Wethered,
Mr. Hugh Scott,
Mr. John Gordon,
Mr. Richard Pateshale,
Mr. Fran. Johonot,
Col. Jno. Morris,
Capn. John Fraizier,
Capn. James Farrell,
Capn. Giles Vandelluse,
Capn. John Huggott,
Mr. Fred. Hamilton,
Mr. Thos. Molony,
Mr. Edward Ellis,
Mr. Luke Vardy,
(Master of the Royall Exchange Tavern.)

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[*] We give these signatures as they were originally appended to the manuscript before us; but they were afterwards erased with a pen, when the letter was probably taken into a new draft, and the present copy placed on the files of the Lodge.

It will be seen by the date of the above letter, that it was written a little less than three years after the organization of the Grand Lodge in Boston by Mr. Price, by virtue of his commission as Provincial Grand Master for New England, and that it bears *his name as Grand Master*, with that of his Deputy and Secretary. The Grand Master of England at this time was the Earl of Loudon, who had just succeeded to the office, having been elected as the successor of Lord Weymouth on the 15th of April, 1736. His election could not therefore have been known to the brethren at Boston at the date of the letter; and this may account for its not having been directed to the Grand Master in person. There seems, indeed, to have been very little care taken at this time to keep the brethren in distant colonies informed as to any of the business transactions of the parent body.

What correspondence had previously taken place between Mr. Price and the Masonic authorities in England, it is impossible now to say, there being nothing in the archives of the Grand Lodge at London, or in those of the Grand Lodge of this Commonwealth to show. It is reasonable to presume, however, that, from his known punctuality in all his business and Masonic transactions, he had, as required by his commission, kept the parent body properly informed of his proceedings. Had there been any neglect of his duty in this respect, or had he failed at the proper time to notify the Grand Master at London of the organization by him of a Provincial Grand Lodge at Boston, it would be difficult to account for the omission of any reference to it, or apology for the neglect, in the letter before us. He was at least a man of common prudence, and would not have been guilty of the dangerous indiscretion of appearing before his principal in an assumed and unauthorized capacity. Sensible men are not guilty of such folly as this, even if impostors. But the slander and its authors have passed into the shades, where they may be safely left.

The character of the membership of the "First Lodge in Boston" may in some measure be inferred from the unusual number of gentlemen of distinction belonging to it, as indicated by their civil and military titles. The military portion of them probably included persons holding official rank in the foreign regiments stationed in the town, and others holding like offices in the local militia of the Province. Among the untitled members we recognize the names of many of the opulent and leading merchants in the colony.

THE BALLOT.

"One black-ball rejects; be careful to make no mistake," is the announcement from the East when a ballot is about to be taken on the application of a person for admission into the brotherhood of Freemasons. This ballot is not to decide whether the applicant shall be received as a member of a particular Lodge merely, but is to determine whether he shall or shall not become a member of that vast fraternity who encircle the globe. Hence the strictness and solemnity of this ballot. It is due to our brethren everywhere, whether they reside in Europe, Asia, Africa or America, or in the many islands of the sea, to introduce to them no man, as a brother, whose moral, intellectual and social standing is not fully and entirely up to the standard established by our ancient brethren. Were the consequences attending the reception of an improper person confined to a Lodge acting in his favor, it would be, comparatively a trivial thing; but it becomes a very serious matter, when, as is the fact, he also is thereby brought into fellowship with the members of a world-wide society, none of whom, but those of the Lodge receiving him, can know of his qualifications, and whether or not he is of "good report and well recommended."

The Master of a Lodge controls the ballot; no by-law of a Lodge can or should contravene his authority respecting it. He should, therefore, feel his great responsibility to the Craft, all over the world, to conduct it so that none others than "good men and true" should have its sanction. If the members of his Lodge, through inadvertence or other cause, should fail to black-ball an unfit applicant, *he*, knowing him to be so, must have the courage to do it. So, again, if from his own knowledge, or from the reports of individual brethren or from committees, he has reason for believing that a candidate who has had a negative vote, is "worthy and well qualified," he should allow a second ballot, and, perhaps, another, to be taken; always providing that it can be done without violating the secresy of the proceeding. Especially should he do this, if he have the moral certainty that the "not clean" was the result of accident.

In 1857, the Grand Master of Massachusetts visited one of the best governed Lodges of his jurisdiction, situate in a prosperous rural district. The visit occurred in the month of August; but, notwithstanding the great heat of the season, the attendance of lodge-members was so large as to fill the lodge-room to repletion. A part of the business of the Lodge was to act on a petition for the degrees. At the proper time a ballot on this petition was collected which gave three negative votes. The Master was evidently surprised at the result, and remarked to the Grand Master that there must have been some mistake or misapprehension, because the candidate was one of the best and most respected citizens of the town; one whom he believed every member of the Lodge would be proud to greet as a Masonic brother. A second ballot was recommended. The result displayed two black balls. Again the Master manifested surprise and repeated what he had before said as to the standing of the petitioner and the feeling of the Lodge towards him. Having these assurances, and observing that the feeble light of the room would enable the aged brethren to discern only with difficulty a black from a white ball, the Grand Master ordered a third ballot, previously, however, cautioning the members to carefully select their ballots. The declaration that the ballot was "clean" was received with joy by all present.

A broad distinction must be made between balloting for a candidate for membership of the great fraternity of Freemasons, and that for membership in a Lodge. In one case, it determines whether or not a *man* shall become a brother; in the other, whether or not a *brother* shall take membership in a particular Lodge. The ballot admitting to membership in the brotherhood must be "clean" or unanimous; while that for membership of a Lodge is subject to its by-laws. J. T. H.

NEW MASONIC HALL, EAST BOSTON.

The new and beautiful Masonic Hall recently erected by our brethren at East Boston, was dedicated by the M. W. Grand Lodge on the evening of the 10th of January, in the presence of the four Lodges located in that section of our city, and a large concourse of visiting brethren. The ceremonies were conducted by Grand Master Nickerson and his officers, according to the established ritual of the Order, and being interspersed with music, afforded an agreeable evening's entertainment to the company present.

The hall is a very fine one, and with its ample apartments is admirably adapted to all the present and prospective wants of the enterprising brethren of the pleasant "Island Ward." The building in which the apartments are contained is built of brick and iron with freestone trimmings. It is three stories in height with stores on the ground floor. The second floor is appropriated to business purposes, the third and all above being reserved for Masonic uses, except one large apartment on the third floor, furnished in hard wood and beautifully frescoed, which may be used occasionally as a lecture room. Upon this floor also is the banquet hall, one of the pleasantest rooms in the building, the walls and ceiling being artistically ornamented with fruit and flower pieces. The remaining rooms on this floor are to be occupied, one as the *cuisine*, and the other as the armory for the William Parkman Commandery. The lodge-room occupies nearly all of the fourth story. The room is eighteen feet high with an arched ceiling, tastefully decorated with the emblems of the Order. The entire arrangement of the apartments is admirably well adapted to the needs of the brethren, and the *tout ensemble* furnish one of the most pleasant and desirable Masonic homes in the State.

At the banquet which followed, speeches were made by the Grand Master and Past Grand Masters Coolidge and Parkman.

MASONIC JEWELRY.

"Dese is vary pr-r-retty tings. I shell sell them sheep. Is you a Marcon? Eh? I have de square and cumpars, and all de leetle tings for Marcons to wear. Dey are sheep," is the salutation of the pedlar of foreign origin, as he goes about from village to village displaying for sale his cheap, but to many persons attractive wares. Let him sell them; but let no Mason be beguiled into buying those with Masonic devices with the view of wearing them. It would be, indeed, making our emblems "sheep" to exhibit them by this means, to the vulgar eyed.

I would never recognize a man as a Mason, because he wears "Masonic jewelry;" he must have something more substantial to offer before I should notice him as a brother. In the lodge-room, and on all strictly Masonic occasions, on which the fraternity is assembled, it is most fitting and appropriate to decorate the person with

> "Symbols and emblems of the ancient Craft."

The prime objection to indulging in promiscuous wearing of our cherished tokens of brotherhood, is that any scalawag can do as much (for his money is as good as a Mason's); and thus pass himself off among young Masons and unsuspecting, as a genuine fellow of the Craft. This brazen impudence, to pretend to be what one is not, is equalled only by the parading in public places, in connection with advertisements of quack medicines, the square and compass and other no less significant teachers of Masonic duty, reverenced by every true Mason.

Let us discard this sort of trumpery; as we may justly pronounce the tinsel exhibition of a *language* which none but the initiated can understand. Let us express it in no place, at no time and before no one, except the occasion gives us assurance that its true and solemn significance will be comprehended.

Not long since, in one of our Courts, according to the newspapers, one of the parties in a case, claimed the square and compass as his trade-mark. The Judge ruled against him, if I correctly remember, on the ground that they being the symbols of an ancient Society who held them in great reverence, they could not be so applied.

Let us have done with obtruding these marks of a sublime profession before the public at all times and on all occasions; and endeavor rather, to carry into our daily practice the tenets which they help to enjoin. H.

MORMON LODGES.

There are said to be spurious Masonic bodies in Utah, composed of Mormons, but we have no authentic information of their number or doings, and do not attach much importance to their existence, if they have any. There are three or four regular Lodges there, working under charters from neighboring Grand Lodges, and having a membership of about two hundred and fifty; we believe there is also a Lodge of Perfection there. The safety in this case, as in the others, is to demand certificates or diplomas, showing their regularity, of all visitors from the territory, claiming to be Masons, before recognizing them.

GRAND LODGE OF MASSACHUSETTS.

The Grand Lodge of this Commonwealth held its annual communication at the Masonic Temple in this city, on Wednesday the 11th of December last, M. W. Sereno D. Nickerson, Grand Master, presiding. The meeting was one of the best attended for several years, nearly every officer being in his place. There were also present twenty-five of the permanent members, and the representatives of one hundred and forty-two Lodges.

After the transaction of some preliminary business, among which was the granting of a charter to Spencer Lodge, in the town of Spencer, the Grand Master read his Annual Report. It was a thorough business paper, and presented to the Grand Lodge a clear and comprehensive synopsis of the entire business of the year, of the present and prospective condition of the body, and of the Lodges under its jurisdiction. The Grand Master tells us that, "judging from the very full reports of the D. D. G. Masters, and from my own observation, I am of opinion that harmony and prosperity have very generally prevailed (among the Lodges). The rare exceptions will doubtless yield to time and gentle treatment, and only one is of so serious a character as to require to be brought to your notice." (The difficulty here referred to was adjusted at once). The Grand Master reports that he has attended officially two funerals, dedicated eleven new Masonic halls, installed the officers of some eight or ten Lodges, most of them in public. He has also issued Dispensations for Lodges at Chatham, Maynard, Taunton, Montague, and Athol, and granted special warrants for the dedication of new halls at Newburyport, Holliston, Haydenville, Franklin, and Cotuit Port, besides transacting an unusually large amount of office and other official business. He has given great attention to the library, and reports it to be in a highly satisfactory condition. Over three hundred copies of proceedings of Grand Lodges have been added during the year, and the bound volumes of this class, on the shelves, now number one hundred and ten.

The receipts for the past year have been $131,091.19 and the payments $116,186.93, leaving a cash balance on hand of $13,904.26. The reduction of the debt during the year has been $9,240.19, and since December 1867, $82,417.55. He urges with great force, and with logical conclusiveness, the advantages to be derived from an immediate and full payment of the capitation tax, and this part of the report at least, should be openly read in every Lodge in the District. The Grand Master also gives, as matters of touching interest, and as of far greater value than dollars, a large number of letters from Masonic Bodies and Brethren in authority, tendering their sympathy and assistance for the relief of the sufferers by the late calamitous fire in this city. We have not room for these letters, but they are a priceless record to be transmitted to our successors. In reply to all these the Grand Master answered: "That while we were very grateful for the sympathy and assistance so generously offered by our Brethren in all parts of the country, we should not be obliged to draw upon the Masonic funds of other jurisdictions, and hoped to be able to provide for any Masonic sufferers, without foreign aid." This hope, we are happy to say, has been fully realized.

We do not feel at liberty to omit the following letter from Lord Tenterden, who, it will be recollected, was a member of the High Commission on the part of England, for the making of the Washington Treaty, undoubtedly the most important Treaty ever entered into by any two nations in modern times — a Treaty in the interests of humanity and perpetual peace. His attachment to the Craft is shown by the fact that he has been Master of a Lodge, the Principal of a Chapter, and is now Senior Grand Warden of the Grand Lodge of England, by the appointment of his friend, the Earl of Ripon, Grand Master:

WOODSIDE, TYNMOUTH, Nov. 15, 1872.

CHARLES H. TITUS, ESQ:

Sir and Brother,— I have to request you to convey to the Grand Lodge of Massachusetts, my thanks for the very interesting volume reporting the Proceedings of the Grand Lodge for the year 1871, which I have received through the Secretary of the Grand Lodge of England. Owing to my absence from London, this volume has only recently reached me.

The record of the progress of Freemasonry contained in it, cannot fail to be highly satisfactory to every lover of the Craft, and shows how zealously those who have presided over it in Massachusetts must have labored in the good cause of brotherly Love, Relief and Truth.

I cannot address this letter to you without expressing the deep sympathy which is felt in England for the grievous calamity which has befallen your great city, for whose re-establishment in prosperity no one can wish more sincerely than,

Yours obediently and fraternally,

TENTERDEN, *S. G. W. of G. L. of England.*

The hour for the election of officers having arrived, the election proceeded, with one or two friendly exceptions, with great unanimity. We give below the entire organization, including the appointments by the Grand Master, and excepting the business committees, for which we have not room:

M. W. Sereno Dwight Nickerson, Boston, G. M.; R. W. Percival Lowell Everett, Boston, D. G. M.; Henry Endicott, Cambridgeport, S. G. W.; Joseph K. Baker, Dennisport, J. G. W.; John McClellan, Boston, G. T.; Charles H. Titus, Boston, Rec. G. Sec.; Chas. W. Moore, Boston, Cor. G. Sec.; R. Montgomery Field, Boston, Dist. D. G. M. Dist. No. 1; Selwin Z. Bowman, Somerville, Dist. No. 2; Chas. J. Danforth, Boston, Dist. No. 3; Chas. A. Welch, Waltham, Dist. No. 4; Geo. H. Pierson, Salem, Dist. No. 5; Joseph Sidney Howe, Methuen, Dist. No. 6.; Henry P. Perkins, Lowell, Dist. No. 7; Edward J. Sawyer, Gardner, Dist. No. 8; Daniel Upton, South Adams, Dist. No. 9; William J. Sawin, M. D., Chicopee Falls, Dist. No. 10; Joseph B. Knox, Worcester, Dist. No. 11; George E. Stacy, Milford, Dist. No. 12; James Utley, Taunton, Dist. No. 13; Abraham H. Howland, Jr., New Bedford, Dist. No. 14; Joseph P. Johnson, Provincetown, Dist. No. 15; Edward Avery, Braintree, Dist. No. 16; Smith B. Harrington, Medford, Dist. No. 17; John Wetherbee, Warren, Dist. No. 18; William A. Williams, Valparaiso, Dep. for Chili, S. A.; William C. Blanchard, Shanghai, Dep. for China; W. Rev. Alonzo H. Quint, D. D., New Bedford, W. Rev. Joshua Young, Fall River, G. Chaps.; W. William H. Chessman, Boston, G. Mar.; W. Moses G. Lyon, Fitchburg, S. G. D.; W. John Viall, Somerville, J. G. D.; W. Theodore Adams, Lowell, S. G. S.; W. James H. Bouvé, Cohasset, W. Henry C. Willson, Worcester, W. John F. Newton, Boston, J. G. Sds.; W. Henry Austin Whitney, Boston, G. Sword-Bearer; W. Lovell Bicknell, East Weymouth, G. Standard-Bearer; W. John M. Rodocanachi, Boston, W. Daniel T. V. Huntoon, Canton, Grand Purs.; W. E. Dana Bancroft, Ayer, W. Cephas Brigham, Auburndale, W. Chas. M. Avery Chelsea, G. Lects.; Bro. Howard M. Dow, Boston, G. Organist; Bro. Frederick A. Pierce, Boston, Grand Tyler.

BOARD OF DIRECTORS.— M. W. Sereno Dwight Nickerson, *ex officio*; R. W. William Sutton; R. W. William S. Gardner; R. W. Percival L. Everett; Bro. George O. Carpenter; R. W. William F. Salmon; R. W. Charles Levi Woodbury; R. W. Samuel C. Lawrence; R. W. Henry Endicott.

The committee to whom the subject was referred, reported in favor of the healing of Wm. H. Clemence of Lowell, who had been unlawfully made a Mason in North Carolina. The report was adopted.

The committee on misrepresentations of a former Grand Officer to the Grand Lodge of New Hampshire, in the case of Seth Winslow, reported "that the conduct of Bro. Thornton in this regard was wholly unmasonic, and a manifest interference with the relations subsisting between the two Grand Bodies, of which this Grand Lodge, in justice to herself and her sister Grand Lodge, is bound to take notice. They therefore report, that this misconduct of Bro. Thornton, as shown by the official record and correspondence, is such as to render him unworthy of permanent membership in this Grand Lodge." The report was accepted; whereupon a motion was made that the name of the delinquent be stricken from the roll of permanent members, which motion was laid on the table until the March communication, and the Secretary was directed to notify the defendant of its pendency.

Several proposed amendments of the Constitution were received and referred, and will come up for action at the next communication.

The committee on the petition of Jonathan H. Cobb of Dedham, praying to be restored to the rights and privileges of Freemasonry, reported in favor of granting the petition, on his complying with the conditions named in their report. Adopted.

R. W. Bro. Dean submitted a long and able report on the "subject of limiting the jurisdiction of Lodges to the territory originally given them by their Charters." The report concludes by recommending certain amendments of the Constitutions, which were referred to a committee, and will come up for action at the next session. We shall refer to this report again.

Worshipful Bro. Rodocanachi in behalf of the committee having in charge "a document relating to the financial interests of the Grand Lodge," offered a report recommending that no immediate action be taken on the subject, which report was adopted.

There was some other business transacted, but mostly of a local character.

On the following day, Thursday the 12th, a special communication of the Grand Lodge was held, for the exemplification of the Ritual by the Grand Lecturers. Between six and seven hundred brethren were present, including most of the Masters and Wardens in the jurisdiction.

On Wednesday the 27th, the Grand Lodge was again assembled, for the installation of its officers, and the celebration of the Feast of St. John. The day was an exceedingly stormy one, and the roads were so completely blocked up with heavy snow drifts, that few brethren from the interior towns were able to reach the city. The attendance was therefore comparatively small. The occasion, however, passed off in an agreeable and satisfactory manner.

THE KNIGHTS OF MALTA.

It may not be generally known to our readers that there exists in England at the present time a branch of the Order of Malta, or St. John of Jerusalem, of which His Grace the Duke of Manchester is Grand Prior. We do not understand, however, that it has any connection with or relations to Freemasonry. Bro. Holmes in the *London Freemason* tells us " that between the years 1826 and 1831 an English *langue* was organized under the authority of the French Knights" of this Order. He also tells us that during the Congress of Vienna, " several Knights formed a General Chapter at Paris under the Prince de Rohan," and petitioned the Congress for the sovereignty of an island in lieu of Malta, but without success. Another correspondent in the same paper says that these " several Knights " were appointed by a Chapter General, assembled at Paris in 1814, and formed a commission which was confirmed by the Pontificial Bull of Pope Pius VII. on the 10th of August in that year, and was recognized by the then Sacred Council of the Order, by an instrument dated the 9th of October following, addressed to seven distinguished Baillis, and Commanders of the Order, including the Prince de Rohan. This Commission, he further tells us, treated on behalf of the whole Order at the Congress of Vienna in 1814, and with the French King and Chambers in 1816, and again at the Congress of Verona in 1822. The English *langue* as it now exists, was revived by articles of Convention, dated the 11th of June 1826, and the 24th of August and 15th of October 1832, made by the Knights then composing the French Commission, at Chapters representing five out of the eight divisions of the Order, and has pursued an unobtrusive career to the present day. The roll of membership does not probably exceed one hundred and fifty names, but among the number are many which are historically distinguished. The revenue is devoted to the relief of convalescent patients of some of the hospitals, as well as to other objects, having for their intention the benefit of suffering fellows, " whilst its aid in the cause of the sick and wounded during the recent calamitous war, and the brave and indefatigable exertions of many of its members both abroad and at home," are well known. Thus it will be seen that although the Order as it now exists in England, may have no connection with Freemasonry, it is doing, to the extent of its ability, the work of its ancient prototype, with which Freemasonry has always claimed affinity.

In a subsequent article, Bro. Holmes says, that in 1831 a Chapter was held in England, when Sir Robert Peat was elected Grand Prior; and on the 24th of February 1834 proceedings were taken before Sir Thomas Denman, Chief Justice of England, " when the Grand Prior formally revived the Corporation of the English *langue* under the Royal Letters Patent of King Philip and Queen Mary. Porter, who states this, adds the following significant paragraph: ' Grave doubts exist as to the legitimacy of the revived branch of the English *langue.* The authorities in supreme governance over the Order at Rome deny its validity, and refuse to recognize it as an integral branch of the venerable Order of St. John. It would be well, therefore, if such steps could be taken as should decide the question, and remove the uncertainty which at present exists on the matter.' "

The reader of general history, or of the early volumes of this magazine, need hardly to be informed that on the 10th of June 1798, Malta was unexpectedly attacked by Bonaparte when on his expedition to Egypt, and that the Knights capitulated without resistance. Thus, after having been in possession of the Order for a period of 268 years, during which time it had successfully defied and resisted the combined military force of the Moslem power, the Island fell,—as the Island of Rhodes fell, through the treachery of some recreant members of the Order,—an unresisting prey before the conquering arm of the mighty leader of Christian armies.

It is probably true that the Knights in whose possession the Island then was, were no longer those hardy and devout soldiers of the Cross, who for ages inspired terror among the Mussulmans, and who were justly considered the heroic outguards of Christendom; and it may also be true, as Lockhardt says, that they had sunk deep in indolence and pleasure; yet, had not Bonaparte successfully tampered with, corrupted, and secured a party among those Knights who were his own countrymen — and thus produced division of counsel and distraction in the garrison — it may be safely assumed that Caffarelli would not have had occasion to say to him, as he did, on entering the rocky barriers of La Vallette, " It is well, General, that there was *some one within to open the gates for us.* Had there been no garrison at all, the business might have been less easy." In this instance, French treachery did what French valor might not have been able to effect.

We have not space this month to consider the disputed relations of this Branch of Knighthood to Freemasonry; but be the relations what they may, it is pleasant to know that the Order still has, nominally, at least, a political as well as a Masonic existence.

IS COLOR A MASONIC DISQUALIFICATION?

The following circular letter of the Grand Master of Masons in Connecticut fully answers the question:

OFFICE OF THE GRAND MASTER OF MASONS
OF CONNECTICUT,
GREENWICH, CONN., Dec. 16, 5872.

To the Secretary of —— Lodge, F. and A. M.:

DEAR SIR AND BROTHER: — Yours of Dec. 13, is just at hand, in which you state that a mulatto thirty-five years of age has made application to the above Lodge for the degrees of Masonry, and that your Lodge has directed you to enquire my opinion, "whether the Lodge can entertain his petition or not, or does his color debar him?" I had supposed that the status of the colored man as respects the Masonic institution was well settled. Masonry embraces within its folds men of all nations, sects, color and religion. Its boast has always been its universality, its capability of embracing in one common bond of brotherhood the whole family of man. We do not read that any stone was rejected at the building of King Solomon's Temple, which is the symbol of our own brotherhood, because of its color. Color is a matter of *taste*. It is manhood which Masonry respects and esteems, not color or external appearance. The internal and external qualifications of a candidate are well defined. Color is not one of them. These can neither be abridged nor extended. The whole matter rests in the discretion of the Lodge when a petition is presented by a person possessing all these qualifications.

The harmony of the Lodge cannot be disturbed if every member does his duty by voting upon all applications; and if any brother believes the introduction of any candidate, white, yellow or black, will create discord in the Craft, it is his privilege, nay more, it is his duty, to cast a black ball and reject him. My answer, then, in short, is that the color of the candidate has nothing to do with his eligibility for the degrees of Masonry, however much this fact may influence the brethren in the question of the desirableness of association with them (persons of color) in our Lodges.

Fraternally yours,

L. A. LOCKWOOD, *G. M.*

A FREEMASON'S ADVENTURE ABROAD.

Freemasonry has been steadily advancing in the estimation of the world, notwithstanding the opposition it has from time to time received from those unacquainted with its principles and beauties. There cannot be the slightest doubt that as the masses become more enlightened, the prejudices against the art will be gradually removed and it fully appreciated. The benefits the Order has conferred upon mankind in general, no one, unless governed by a cynical mind, can call in question. Its moral doctrines and charitable tendencies have, times out of number, been amply illustrated in the innumerable deeds of its members in all parts of the globe. The area of its operations is indeed great, and is unequalled by that of any other institution. Freemasonry, it must be allowed, has considerably modified the sufferings of poor humanity, succored the disabled and unfortunate, and given other substantial proofs of its goodness. Whether in the almost impenetrable depths of an Australian bush, the deep jungles of an Indian forest, upon the arid plains of the desert, in the wilds of South America, in the snowy tracts of Siberia, or, in fact, in any remote part of the earth, Freemasonry has made itself known, and exercised its mystical and kindly influences. It would be a task pleasing to the writer to prepare from authoritative sources an account of a few of the many interesting incidents associated with the Masonic profession, and would be a graceful tribute to an art with which royalty has not thought it *infra dig.* to identify itself. The following will, we think, be read with interest by the Fraternity at large, and by the friends and acquaintances of the unfortunate adventurer:

Bro. A. F. Forrest, who is a member of the Vitruvian Lodge, No. 87, in travelling recently through France and Spain met with a serious mishap, which nearly involved the loss of his life. It appears that our Brother was compelled by professional engagements to undertake a journey with his two sons in a diligence from Gerona to Pampeluna, in Spain, between which places many lawless characters are pursuing with impunity their nefarious practices upon travellers and others. Having passed the second station on the road from Gerona, the diligence was stopped by an armed band of Carlists, and the passengers plundered of everything they possessed. The remonstrances of the travellers were in vain, and only aggravated the case, for the ruffians in the most cowardly manner threatened them with violence if they did not quietly submit to the indignities to which they were subjected. Bro. Forrest endeavored to conceal a large amount of money with which he had provided himself for personal expenses during his tour, but was detected in his design, for one rascal seized the property instantly and conveyed it to his own pocket. He pleaded hard for a part of the sum to assist him on his way, but to no purpose, for the plunderers were too eager to secure every article they could discover. Deeming silence to be the most prudent course to adopt in getting out of the dilemma, he ceased to parley any further with the insolent robbers. Bro. Forrest did not estimate the danger he was in, for one of the band suddenly taking hold of the barrel of a gun, aimed a terrific blow at our Brother's head. The butt end struck Bro. Forrest upon his forehead cutting a frightful wound and felling him to the ground. He was thereby rendered insensible for a time. The ruffian offered no further violence and soon after retired with his comrades. Bro. Forrest managed to reach Pampeluna, and found himself in a very unenviable position — with no money or friends except his family. Pained by the wound, and perplexed by events, he scarcely knew kow to surmount the difficulty that had so unexpectedly overtaken him. Having been informed of the benevolent character of the mayor of the town, he determined to make application to him for advice and assistance. He went. Judge the thrill of joy he experienced upon discovering that this official belonged to the "mystic tie." The result was that his newly-found Brother behaved in the most handsome manner possible by rendering him such pecuniary aid as enabled him to discharge a greater part of the expenses incurred by his return to England, besides giving him words of good counsel. Our Brother, during his temporary stay in the town, was introduced to several members belonging to the Lodge of which the mayor is a member. The name of the Lodge is *Les Amis de la Parfait Union.* His reception was cordial in the extreme, and will never, so he informed us, be effaced from the tablet of his memory. Well done! good Mayor! we say. Your kindness has already been communicated to the Lodge to which Bro. Forrest belongs, and is appreciated as it deserves to be by every member. Our Brother, on his way to England, secured an audience with Lord Lyons, the English consul in Paris, and was treated by that functionary with great courtesy. Bro. Forrest having narrated his misfortunes, received very material assistance in a financial point of view from his lordship. Such is an Englishman's Masonic experience abroad.— *Norwich* (England) *Argus, Dec.* 7, 1872.

GRAND CONCLAVE OF ENGLAND.

This distinguished body of Knights Templars held an important communication at London on the 13th of December last. The meeting was largely attended by the present and past officers of the body, and delegates from the Grand Encampment of Ireland. The principal and clearly the most important business that came up before the body for consideration, was a tripartite treaty which it appears had been entered into between the Grand Conclaves of England, Ireland and Scotland, on the 13th of March 1871, having for its object a union of the three bodies under one head and one executive government. The committee having the matter in charge, submitted the statutes which had been agreed upon by the Commission under the treaty between England and Ireland, Scotland having withdrawn. We have not yet received a copy of these statutes, and do not therefore clearly understand what changes they contemplate, or what powers they confer upon the new executive government of the Order. It was however stated in the debate, that they "make no material alteration in the internal organization of the Order in the respective kingdoms, nor otherwise, beyond the *nomenclature*, which has been taken from historical authority." What the changes in the nomenclature are, we are not informed, further than that the united body is hereafter to be known as the "Convent-General" of the Order for England, Ireland and the British Dependencies, over which His Royal Highness the Prince of Wales is to preside as Grand Prior. We gather further from the debate, though with not much certainty, that the rank of "Grand Cross" is to be recognized, and the Commanders of Encampments are to be known as "Knight Commanders." But the most important of these changes is the elimination of the word Masonic as heretofore used in connection with the word Knights, and the abrogation of the Royal Arch degree, as a prerequisite qualification for admission to the Order. The importance of this last change, as affecting the relations between the Order in England and America, we fear was not well considered, for under the present organization of the Order in this country — and there is very little prospect of its being materially altered — the Knightly intercourse between the members, must necessarily be very limited. It was sufficiently embarrassed before, but the present movement presents an insuperable difficulty, which, we are of opinion, can be removed only by a recalcitration by the party raising it. It is true that our English brethren of the Order may, if so disposed, qualify themselves for admission into the American Commanderies, by taking upon themselves the intercallery degrees required as pre-requisites to admission into them. Many brethren in the adjacent Provinces will undoubtedly do this, and indeed they have already taken, or are in the act of taking, such steps as will relieve them from this obstacle to a free intercourse with their brethren on this side of the line. But it is hardly to be assumed that the Sir Knights in England, or Ireland, or any of the more distant British Provinces, will be likely to follow their example, even if the opportunity of doing so be within their reach. We shall wait with some interest for the receipt of the statutes themselves, or for further details. and close for the present by simply expressing our regret at the action of our English brethren. The meddling with and changing the long established forms in any of the branches of Masonry, seldom fail to result in more mischief than good.

The Grand Conclave at the above meeting granted Warrants for four new Encampments, two in England, one at Mt. Hope, Ontario, Canada, and another at Bangalove, in the Province of Madras, India. It also voted an address of condolence to His Majesty the King of Sweden, now Grand Master of the Temple in that country, on the death of his brother the late King.

SOLOMON'S TEMPLE IN THE VIENNA EXHIBITION.

Francis Langer, a sculptor of Kaaden, but born at Weipert, began to cut the model of Solomon's Temple out of lime-tree wood, according to the details given by the historian, Josephus Flavius. For thirty years he worked unceasingly at this laborious work, and at length died in 1850, at the age of seventy-two. His son continued the unfinished work until his death, in 1858. Two citizens of Kaaden then took the matter in hand, and, partly by working at it themselves, and partly by getting others to follow the plans and details left behind by Langer, succeeded in effecting it. The completed work takes up a space of three hundred and twenty-five square feet. The present owners applied to the directors of the Vienna Exhibition as to whether they might exhibit it, and, after some little delay, received a reply that space should be reserved for it. This result of their labor during so many years requires twenty-eight cases to pack it in, and will now be forwarded to the exhibition in Vienna.— *Keystone.*

SPENCER LODGE, SPENCER.

This is a new Lodge, located in the pleasant and flourishing town of Spencer, in the county of Worcester, and having worked its year of probation under a dispensation, and received a Charter from the Grand Lodge, was duly constituted by the M. W. Grand Master and his officers, on Tuesday the 7th of January ult.

The Grand Lodge present consisted of

M. W. Sereno D. Nickerson, G. M.; Percival L. Everett, D. G. M.; Henry Endicott, S. G. W.; Charles W. Moore as J. G. W.; Henry C. Willson, as G. Treas.; Joseph B. Knox as R. G. Sec.; Chas. H. Titus, as G. Chap.; Wm. H. Chessman, Gr. Marshal; Nelson R. Scott, Grand Steward; Sumner Holmes as Grand Steward; Geo. P. Ladd, Architect; Fred. A. Pierce, Grand Tyler.

The Grand Lodge was opened at 4 o'clock P. M., and immediately proceeded with the dedication of the Masonic apartments to the purposes of Freemasonry, in the usual form and with the usual ceremonies. The constituting of the Lodge immediately followed; at the conclusion of which ceremony the Grand Lodge took a recess until the evening; at which time it assembled in the beautiful hall in the large and imposing building recently erected in the centre of the village for public and other purposes. This hall, we understand, is capable of seating about six hundred persons. There were probably present on this occasion between three and four hundred, including ladies and other invited guests. The ceremonies of Installation were opened with singing by an excellent quartette. Bro. Edwin A. Hill, Master elect was then introduced and installed by the Grand Master; the Senior Warden, Bro. Charles H. Allen was installed by R. W. Henry Endicott, S. G. W.; and the Junior Warden, Bro. Isaac Niles, Jr., was installed by R. W. Charles W. Moore as J. G. W. *pro tem.* The remainder of the officers were then installed by the M. W. Grand Master, the usual proclamation was made by the Grand Marshal, and the ceremonies were closed with prayer by the Grand Chaplain; previous to which, however, the Grand Master addressed the brethren and the company present in terms and on subjects appropriate to the occasion, and was listened to with great attention and apparent gratification by the audience. The Grand Lodge then retired, and having been closed, the members were immediately conducted to the banqueting hall in the same building, where they were joined by some two hundred ladies and gentlemen in a bountiful and well spread banquet, and where an hour was spent in a very pleasant way. The speakers at the table, so far as we can recollect them were, the Grand Master, and Bros. Moore, Knox, Titus and others.

The apartments of the new Lodge are admirably well adapted to the purposes for which they are designed, and especially so is the principal hall, which is neatly frescoed and handsomely furnished. The Lodge itself is composed of young and enterprising brethren, and its future prospects are highly encouraging.

[COMMUNICATED.]

A PRAYER.

Peace there, my friends — Let us pray!
Grant us, oh God! that in Thy holy love
The universal people of the world
May grow more great and happy every day,
Mightier, wiser, humbler too towards Thee,
And that all ranks, all classes, callings, states
Of life, so far as such seem right to Thee,
May mingle into one, like sister trees,
And so in one stem flourish: — that all laws,
And powers of government, be based and used
In good, and for the people's sake: —that each
May feel of consequence to all,
And act as though all saw him: that the whole,
The mass of every nation, may so do
As is most worthy of the next to God.
For a whole people's souls, each one worth more
Than a mere world of matter, makes, combined,
A something God-like, something like to Thee!
We pray Thee for the welfare of all men and all mankind.

Amen.

MNEMONICS—AGAIN.

Grand Master Nickerson has found it necessary again to issue a circular to the Lodges in this jurisdiction, cautioning them against, and forbidding the use of, a spurious *catch-penny* book called "Ecce Orienti, or Rights and Ceremonies of the Essenes," published at New York by M. W. Redding & Co., and circulated and sold to ignorant or unsuspecting brethren all over the country by strolling pedlars and impostors. In referring to this, or a similar publication, Bro. Parvin, in the last number of the *Evergreen* tells us, that "during the past year we have several times in our travels in the State (Iowa), fallen in with mountebank peddlers, peddling at one dollar (though asking three) per copy, a translation into plain English of the mnemonics of Morris — translated, published and sold for gain, though by whom we do not want to know." Now this is just what *we* do want to know. We want to know who these peddling impostors are, and by whom they are employed. If they are Masons they are amenable to the laws of Masonry, and should at once be expelled from the Institution and exposed to the contempt and reprobation of their brethren. If they are not Masons, then they are practising a fraud upon the public, and are amenable to the civil law as impostors and cheats. Whether the work referred to by Bro. Parvin is the same as that published by Redding & Co., of New York, or whether the latter is the work of Morris, under a new name, we are unable to say, not having made any comparison between them. It is enough to know that they are both palpable impositions, and a scandal on the Masonic Institution, which no brother can countenance or encourege by purchase, use, or otherwise, without subjecting himself to the discipline of his Lodge; for if there be any truth in either, the publication of which is a Masonic offence (as in this case it clearly would be), then the purchaser, knowing this, makes himself a party to that offence, and, in legal phrase, may be punished as an accessory after the fact,—he stands in the relation of a receiver of stolen goods. If, on the other hand, there be no truth in either, then the purchaser, knowing this, makes himself an aider and abettor to the circulation of a public imposition and scandal on the Institution, for which he may be held amenable to its laws. The M. W. Grand Master of Vermont takes this same view of the subject when, in his circular, cautioning his Lodges against this class of books, he recommends them "to bring to trial and expel from Masonry any brethren found circulating them, whether residents or not." The phrase "circulating them," as here used by the Grand Master, does not necessarily imply the selling of them; it admits of no such limitation; the repeating of a libel for the purposes of its author, or in any way to carry out his intention, is as much a libel as the first publication of it. So, in the present case, the purchaser, "whether resident or not," who buys one of these books, and exhibits or lends it to another, and thereby aids in its circulation, is carrying out the intention of the original seller, and becomes a party to the offence; for which, the Grand Master recommends, "he should be brought to trial and expelled from Masonry." We agree to this, and for more urgent reasons than can be properly given here; and most sincerely trust that this second appeal of Grand Master Nickerson to the honor and duty of the brethren under his jurisdiction, in behalf of the purity and integrity of our beloved Institution, will meet with better success than did his first, and that he will never again be mortified by the occurrence of any necessity for appealing to his brethren on the subject.

THE OFFICE OF WORSHIPFUL MASTER.

Grand Master, Kansas, says:

> "The office of Master is no sinecure. He who desires the place must train, and be trained by general no less than by special instruction. It is not enough for him to be able to perform the mere routine business of that chair. His life should be blameless, his perceptions clear, his knowledge varied; he should be thoroughly versed in our laws, usages and precedents; and his manners such as to inspire respect and invite confidence. Let there be added calmness in judging and decision in execution, and before you stands the man whom to call Master will bring no blush to your cheek, or shame to your brow.
>
> "The Master of a Lodge is known and regarded as the representative man of those over whom he presides. His conduct is open to public scrutiny — his acts and words elicit criticism — and if the public judgment is against him, the whole Lodge, be its members ever so upright, are sure to suffer, and with him incur public reprobation. Yet this need not be. Why, then, do Masons tolerate such a condition of things? The ballot, free and untrammeled, is yours. Judiciously exercise your inalienable prerogative, and the victory will result in moral freedom."

MASONRY ABROAD.

BERMUDA.

The Loyalty Lodge, No. 358, located at Ireland Island, Bermuda, held a pleasant reunion at their hall, in November last, W. Bro. John C. Tucker, presiding, when the brethren belonging to Her Majesty's ship, Royal Alfred, which had just returned from a cruise, but which was on the eve of leaving the station, presented to the Lodge, through the Past Prov. Gr. Chap. for Devon, a handsome set of "tracing boards," as a token of their esteem and gratitude, and "that they were not indifferent to the fraternal good will and hospitable welcome with which they were ever received within the walls of that Lodge." The gift was very handsomely received by the Master of the Lodge, and the occasion was of course a very agreeable one to all parties.

ENGLAND.

The Roman Catholic chaplain of the North Camp Church at Aldershot, Eng., has been denouncing Freemasonry in characteristic terms, and threatens to excommunicate and deny Christian burial to the Masonic members of his church! For which folly he is severely denounced in the local paper, by a prominent member of his own denomination.

The Annual Masonic ball at Liverpool was given on the 14th of January, and was largely attended by the Brethren and their ladies.

St. John the Baptist Lodge, No. 39, at Exeter, celebrated its one hundred and fortieth anniversary on the 26th of December last. The festival was largely attended and passed off pleasantly.

The Lodge of Fortitude, one of the oldest in the kingdom, celebrated the annual Festival of St. John the Evangelist, on the 30th of December, at which time its officers were installed. The Lodge of Furness at Ulberstone, also celebrated the Festival of St. John the Evangelist, on the 27th, at the Masonic Temple in that place, as did also the Lodge St. David at Berwick, on the 31st, and St. Peters at Tiverton on the 27th. We are pleased to perceive that our English brethren so generally observe this festal day of the Order.

SCOTLAND.

The Lodge of St. John at Melrose, Scotland (founded 1136), held their annual meeting and out-door promenade and torchlight procession to the venerable Abbey Ruin, on the evening of the 27th of December last, St. John's Day. The dinner took place at the Abbey Hotel, and was partaken of by about a hundred brethren. Bro. Boston, of Gattonside, was elected G. M. for the year. The title of Grand Master, or that of Worshipful Master, may seem strange to the reader, but this Lodge is self-supporting, and independent of all others, and does not recognize any other authority in Scotland; claiming earlier date than even that of Kilwinning Lodge, usually regarded as the mother Lodge in the kingdom.

IRELAND.

The corner-stone of a new Masonic Hall, was laid at Ballarat, on the 16th of October. The occasion was quite a gala day. Business was mostly suspended, and the city was dressed in flags. "The procession," says the local paper, "was a very imposing one, the insignia of the Knights Templars, with the banners and symbols of the Order, showing to great advantage while on the line of march. The day was fine, the ceremony was gone through with that order and regularity which distinguishes Masonic gatherings, and if the work is carried to its completion as it has been begun, it will not be long before a hall will be erected in Ballarat which will be a credit to the Order."

RUSSIA.

It may be interesting to literary Masons to note the appearance in Russia of a book of historical materials relating to the Fraternity. On the suppression of Freemasonry in that country, all the Lodge furniture and insignia of the Russian Freemasons were seized and deposited in the Public Library at Moscow, together with the archives of the various Lodges. M. Pypin, a well-known and laborious student of Russian history, has recently collected these together, and has published them under the title of "Materials for the History of Masonic Lodges." Although this cannot be regarded as any indication of a change in the policy of the Russian Government towards the Fraternity, it is at least satisfactouy to note the appearance of such a work without any opposition on the part of the authorities. So long, however, as Russian society continues to be eaten through, as it is, with numerous secret political societies, it is vain to anticipate any change in the views of the Government.— *Kenneth R. H. Mackenzie.*

BURYING WITH THE FEET TO THE EAST.

Chambers' Encyclopœdia has the following explanation of the custom of burial with the feet toward the east:

"The custom of venerating the east was perpetuated by the early Christian Church, from various circumstances mentioned in the record. It was said that Christ had been placed in the tomb with his feet toward the east, and at the Day of Judgment he should come from the eastward in the heavens. From these various circumstances, the building of churches with the chancel to the east, bowing to the east on uttering the name of Jesus and burying with the feet to the east, were introduced as customs in the Church. It is a curious instance of the inveteracy of popular custom, that in Scotland, where everything savored of ancient usage was set aside as Popish by the reformers, the practice of burying with the feet to the east was maintained in the churchyards, nor is it uncommon still to set down Churches with a scrupulous regard to east and west. In modern cemeteries in England and Scotland, no attention appears to be paid to the old punctillio, the nature of the ground alone being considered in the disposition of graves."

A CURIOUS MASONIC LEGEND.

The legend that every one is supposed to know, runs to the effect, that the four children of Lamech, and his two wives, Adah and Zillah, founded the beginning of all the sciences in the world. The eldest son, Jabal, pursued the science of geometry, and abandoned his flocks and herds to build with stones and trees; his brother Jubal founded the science of music; his brother Tubal Cain founded the smith craft in all metals; and his sister founded the craft of weaving. Having a foreknowledge of the punishment about to fall on mankind, they engraved their sciences on two stones, so that they might not be lost when the "vengeance for synn" came. One of these stones was of marble, in the belief that it would not burn, if fire consumed all else upon the face of the earth; the other was "clepped laterns," supposed not to be able to drown or sink in any water, if a flood should be the means of destruction. After the Deluge, the great-grandson of Noah found one of these stones, and saw the science on it and taught it to other people. "And at the making of the tower of Babylon, there was Masonrye first made much of." Nimrod was a Mason as well as hunter, it seems, and fond of his science, or, as we should now say, trade. And when the city of Nineveh and other cities in the East were built, he sent his cousin, the King of Nineveh, three-score of Masons to assist him. We quote the legend: "And when he sent them forth, he gave them a charge in this manner: That they should be true each of them to the other, and that they should love truly together, and that they should serve their lord truly for their pay, so that the master may have worship, and that long to him. And other more charges he gave them. And this was the first tyme that ever Masons had any charge of his science." From this little band of Masons, bound together as strangers, in a strange land, possessed of the knowledge of a craft that was beyond the understandings of the dwellers in tents, according to this story, came Freemasonry.

So runs this legend, with patriarchal belongings, surroundings and discrepancies — its clink of pre-historic tools on pre-Noachian tablets, and sight of Tyrian shipmen, and scent of cedar forests.

IMPORTANCE OF MASONIC LITERATURE.

At no time, indeed, in the history of Freemasonry, has its intellectual character been more justly appreciated than at the present. At no time have its members, generally, cultivated its science with more assiduity. At no time have they been more zealous in endeavoring to obtain a due enlightenment on all the various topics which its system comprehends. It is true that Masons still abound who will not read, and who cannot learn — men who, ignorant of history, its antiquities, its philosophy, still believe that a knowledge of the signs and acquaintance with the mere phraseology of its lectures, constitute the sum and substance of Masonic wisdom. But such men are beginning to be considered by their more studious brethren as mere drones in the hive of Masonry. Those who desire to hold a high position among their brethren, and to claim the title of "Bright Masons," must labor with that "freedom, fervency and zeal," which distinguished our ancient brethren for the acquisition of knowledge.

There cannot be a question of doubt that the higher elevation of the Society, and its consequent popularity, is to be attributed to the well digested publications which have appeared on the subject of Freemasonry. To assist in sustaining this elevation of position for the Fraternity, should be the duty of every brother, for thereby he secures the means of advancing his own intellectual progress as a Mason. We, therefore, call on Craftsmen desirous of genuine progress, to sustain liberally a Masonic Press. If they do they will be more learned than formerly in all that relates to the science of the Society, its origin, its history and its objects.— *Mystic Star.*

LITERARY NOTICES.

SCRIBNER'S MONTHLY.

A more readable number than the February of this excellent magazine, has perhaps never been issued. There is a strange story by Miss Phelps, "Since I Died;" a puzzling account by Noah Brooks of what he calls "The San Rafael Phalanstery;" and a curious discussion by Philip Hamerton, the English art-critic, of "One phase of the Marriage Question." An interesting account of "A Court Ball at the Hague," is given by Albert Rhodes. Adeline Trafton contributes a new story entitled "Little Miss Frere." The number opens with an entertaining and instructive article on "The Tehuantepec Ship Canal," by A. S. Twombly. Dr. Holland continues his serial story of "Arthur Bonnicastle." George Mac Donald, so well known to the literary public, has written a poem for the present number entitled "A Vision of St. Eligius." Other striking poems are "One Night," by Amanda Jones;" "Covert," by H. H., and "For Thoughts" by Celia Thaxter. The Topics of the Time contains a variety of wholesome reading, as does the Old Cabinet and the other editorial departments. The publishers advertise the November and December numbers sent free to all subscribers for 1873. Price $4.00 per annum. Sold by A. Williams & Co., booksellers, Boston.

THE INDUSTRIAL MONTHLY

For January has made its appearance upon our table. This journal has now entered upon the fourth year of its existence, and may be considered one of the established publications of the day. It is a thirty-two page quarto, replete with useful information for the library, the shop and the household. No machine manufacturer, builder, engineer,— in a word, no worker in the industrial field should be without it. It is published at $1.50 per year — single numbers 15 cents — by the Industrial Publication Company, 176 Broadway, New York.

PETERS' MUSICAL MONTHLY.

No. 66 for February, comes promptly to hand, and is, as usual, overflowing with melody. This magazine is furnished at the low price of $3 per year, and contains more music in a single monthly number than can be bought in sheet form for double that sum. As a Trial Trip, the publisher offers to send, post-paid, three back numbers of 1872 for 60 cents, or six back numbers for $1. Address J. L. Peters, 599 Broadway, New York.

INTERNATIONAL MASONIC REVIEW.

We have received the first number of Bro. F. G. Tisdall's new semi-monthly magazine, published at New York under the above title, and while we give it a cordial welcome, we most heartily wish its talented editor all success in his new enterprise. Bro. John W. Simons has charge of the local department, and his familiarity with the workings of the institution in the city of New York, will enable him to give a large local interest to the work. Terms $3.00 a year.

THE EVERGREEN.

We regret to learn that this excellent monthly, published at Davenport, and ably edited by Bros. Parvin and Langridge, Grand Secretaries of the Grand Lodge of Iowa, has been suspended for the want of the support it deserved. The fact is a discreditable one in a Masonic point of view. The Philadelphia *Keystone*, in noticing the suspension, says if we could reach the ears of the brethren everywhere, we would say to them,—"Take and be a constant reader of the Masonic newspaper or monthly that is published in your jurisdiction. It is printed for *you*, and in your *interest*, and if you do *not* take it, you throw away an opportunity to *know* the current Masonic news of the day, and to materially increase your knowledge of the science of Masonry."

HARPER'S MAGAZINE.

The February number of this work contains its usual variety of interesting and instructive articles. It opens with an entertaining paper by A. E. Coleman, on "Life in the Diamond Fields," characteristically illustrated. Herbert Tuttle contributes a very interesting sketch of the Mont-de-Piéte — the pawn-broking institution of Paris. The illustrated sketch of Mary, Queen of Scots, by Lyman Abbott, is a thrilling narrative. "The Life of an Eastern Woman," by Mr. Edwin de Leon, formerly American Consul General in Egypt, is an entertaining presentation of a subject of which little is accurately known by Western nations. Charles Reade's fascinating story, "A Simpleton," still continues. Wilkie Collins' "New Magdalen" and Miss Thackeray's "Old Kensington" still hold their charm for the reader. Besides the serials, there are two excellent short stories—"A Waif and Estray," and "One Quiet Episode." The poetry of the number is by John G, Saxe, Mary Nutting, Rose Terry and others. The editorial departments are full and interesting. Price $4.00 a year. Sold by A. Williams & Co., Booksellers, Boston.

THE GALAXY.

This excellent magazine for February is full of interest. Its articles are well written, interesting and instructive. It numbers among its contributors writers of note, and those who stand high in popular favor. Among its articles we find "Life on the Plains," by Gen. G. A. Custer; "From London to New York," by John Burroughs; "The Life and Writings of Emily Bronte;" "Women as Companions;" "The Saddest Words of All," by Lucy Hooper; "A Vagabond Heroine," by Mrs. Edwards; "Love's Falsehood," by Mrs. Graham, and many others of equal interest. The editorial departments are ably managed, and contain much of great interest, as well as being instructive. The subscription price of the *Galaxy* is $4.00 a year, invariably in advance. Two copies will be sent for $7.00. Sold by A. Williams & Co., Corner Bookstore, Washington St., Boston.

MAGAZINE.

We are glad to welcome the Boston *Freemason's Monthly Magazine* again on our table. We hardly believed it possible that the Craft of Massachusetts could allow the Magazine to die out of existence. We congratulate R. W. Bro. Moore on being able to revive this — one of the best Masonic journals in the United States. May its 32d Volume be merely the dawning of a more successful and brilliant career.— *N. Y. Courier.*

MISCELLANEA.

HELP THE POOR.

The cold weather at this season of the year bids us remember the poor, which, indeed, the benevolence of this community is not backward to do. In this connection it is proper to state the interesting fact that our large-hearted Brother, the Rev. E. M. P. Wells, of St. Stephen's Church, during the years of his ministry, has distributed $175,000 to the poor. This amount has come to him as freewill offerings of small as well as large sums, the widow's mite as well as the rich man's gift, and always without personal solicitation. St. Stephen's Chapel and St. Stephen's House, both of which were destroyed by the late fire, have for many years been a home where the poor, of whatever denomination, could apply for both spiritual consolation and physical relief, and from which none were ever turned aside unrelieved. Dr. Wells, though driven away from his old home, is still pursuing his benevolent labors, and may be found at No. 14 Oxford St., for the present, where donations may be sent as heretofore.

INSTALLATION — CAMBRIDGE.

The officers of Cambridge Royal Arch Chapter were publicly installed on the evening of the 10th of January, as follows: M. E. High Priest, Seymour B. Snow; E. King, Wm. L. Lathrop; E. Scribe, True Scales; Chaplain, Rev. Wm. A. Start; Treas., J. Warren Cotton; Secretary, Geo. L. Cade; C. of the Host, Wm. E. Andrews; P. Soj., Darwin C. Goodale; R. A. Capt., Austin Bigelow; M. of Third Veil, J. Frank Giles; M. of Second Veil, James A. Martin; M. of Third Veil, Edwin L. Haley; S. Stew., Freeland S. Holmes; Jun. Stew., Edgar F. Hunt; Organist, Henry S. Andros; Tyler, Eben Towle. The ceremonies were performed in the presence of about one hundred Companions and ladies, and were interspersed with fine singing by the Temple Quartette Club.

PHOTOGRAPHY.

Mr. J. W. Black, the celebrated photographer of this city, has recently completed a series of fine views of the ruins of the late destructive fire in Boston. These views were originally photographed on a large scale, from which other views of smaller dimensions have been taken. Nothing can be more graphic or present a finer description of the devastating ravages of the great conflagration. As specimens of photographic art they are not excelled by any similar work that has fallen under our notice. Mr. Black has been long celebrated for the exactness, beauty and artistic finish of his personal and other photographs, in which branch of his art he has few if any superiors.

WINSLOW LEWIS LODGE, BOSTON.

Organization 1872-3. Joseph Winsor, M.; L. Cushing Kimball, Sen. W.; Geo. R. Marble, Jun. W.; John F. Mills, Treas.; Alonzo P. Jones, Sec.; Benj. F. Brown, A. Sec.; Rev. Wm. R. Alger, Chap.; John C. Farnham, Mar.; Geo. E. Otis, S. Dea.; John A. Conkey, J. Dea.; Clarence J. Blake, S. Stew.; Geo. D. Fenno, J. Stew.; Edward E. Clark, Sen.; Eben F. Gay, Tyler. Committee on Charity, Richard A. Newell; Geo. K. Guild; Members' Committee, Clement A. Walker; Benjamin Dean; Benjamin F. Brown. Library Committee, Chas. Levi Woodbury; Sereno D. Nickerson. Committee on Sodality Room, Andrew G. Smith; Benj. F. Brown; Wm. H. Chessman.

OFFICERS OF OXFORD LODGE, OXFORD, MASS., 1872-3.

E. W. Bardwell, W. M.; A. W. Long, S. W.; H. W. Putman, J. W.; D. Rich, Treas.; G. H. Baker, Sec.; C. P. Dodge, S. D.; C. Putnam, J. D.; R. G. Huling, Chap.; J. Dart, Mar.; A. Young, S. S.; H. S. Brady, J. S,; B. D. Allen, Tyler; L. H. Cudworth, Organist and Musical Director.

CHIT-CHAT.

PITTSBURGH, PA.— The Ancient and Accepted Masons of Pittsburgh, Pa., are engaged in fitting up a new suite of rooms for the purposes of the Rite. The cost will be from $10,000 to $15,000, paid for by individual subscriptions.

IMPOSITION.—The Grand Master of Nebraska has issued a circular under date Jan. 1, cautioning the Lodges and Masonic brethren generally against purchasing tickets in what is called a "Grand Gift Concert," to be given at Omaha in April next, "for the purpose of aiding in the erection of a Masonic Temple" at that place. He denounces lotteries and gift enterprises generally, as unmasonic and deserving reproof and discipline.

BOSTON "FREEMASONS' MONTHLY MAGAZINE."— It has given us great pleasure to receive the January number of this veteran organ of Freemasonry, and we are glad to learn that Bro. Charles W. Moore henceforth will be its publisher as well as editor, thus giving to it his undivided attention. The Fraternity in Massachusetts, and throughout the United States as well, should give this old and well-tried monthly their cordial support. Terms $2.50 per year. Address Chas. W. Moore, 159 Washington St., Boston.—*Phila. Keystone.*

REV. C. C. MASON, G. Chaplain, in his address at Brunswick, Me., on the 2d of January, took for the subject of his discourse, "*The Masonic Fraternity are in Belief and Theory a Christian Fraternity,*" and maintained that "two-fifths and probably one-half of all the Masonic membership are members of Christian churches. Four-fifths and probably nine-tenths adhere to, and in some degree believe in Christianity. Two-thirds probably of the Protestant clergymen in the United States belong to the Masonic Fraternity, devoted Christians and ardent Masons."

SUPPORT YOUR PERIODICALS.— For two years we have persistently urged the members of our city Lodges to subscribe for all the Masonic journals of the country and give them to the library. We have brought it up at annual meetings, and pointed out the delightful advantage of *having your cake and eating it* by reading the journal as it comes, and then giving it away to a library which will bind and keep it at your service whenever you wish it; and of course you will suppose every chance was taken at once! Oh no, the rush wasn't frightful. One young member of Atlantic Lodge subscribed at once for MOORE'S BOSTON MAGAZINE, and the other nine hundred and ninety-nine members of the Fraternity in this goodly city have been thinking it over for two years and intend to subscribe — to-morrow! Truly, brethren, "*procrastination is the soul of business!* — *Bro. J. H. Drummond, in Masonic Token, Portland, Me.*

COMPLIMENTARY.— The *Freemason's Monthly* published in Boston, and edited by Bro. Charles W. Moore, in October last closed its thirty-first volume, and was discontinued for the want of proper support. Bro. Moore is one of the Masonic veterans of Massachusetts, well skilled in everything pertaining to Masonry, an able and interesting writer, and every way worthy of the confidence of his brethren. His magazine was edited with marked ability, reliable on all points of Masonic law and jurisprudence, and hence of great value to the Craft. That he has been compelled to discontinue its publication for such a reason should cause the cheek of every Mason in the Old Commonwealth to blush with shame. It was certainly deserving of a better fate.— *Masonic Advocate, Indianapolis, Ind.*

[Our brother of the *Advocate* will accept our thanks for his kind and generous words, and he will further oblige us by saying in his next issue that the magazine is still in existence, and has, we trust, some years of life in reserve for it.]

THE
FREEMASONS'
MONTHLY MAGAZINE.

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THE INEFFABLE NAME.

Freemasonry, as among the Jews, and all other nations of antiquity since the time of Abraham, has adopted and used in great variety, its ineffable or sacred words, representing the DEITY. These words, or names, were common to all the Mystic Associations of the pre-historic ages, and have been transmitted to succeeding times, and to a limited extent preserved, with a reverence approaching that with which the Jews regard the Tetragrammaton of their fathers. As an example — the Assyrians, Babylonians, Phœnicians, Carthagenians, and other nations, were taught to designate the Supreme Being whom they worshipped, by the sacred names of Ilu, Bel, Set, Hadad, etc. Masonry, tracing its traditional history back to these remote times, has, in imitation, perpetuated, or adopted, in some of its departments, this custom of the old mysteries, as illustrative of the origin of its rites and the source of its traditions. We meet with them most frequently, and in greater variety, in that branch of Masonry popularly known as the Scottish rite, with which the esoteric ceremonies of the ancient mystic rites are more intimately connected and more fully exemplified, than in any other division of the Order. We also find them in our Royal Arch Chapters, the ritual of which is more immediately founded on events and traditions connected with the destruction of the first Temple, the Babylonish captivity, and the building of the second Temple by Zerubbabel. These names are all derived from foreign and mostly dead languages; many of them have passed out of use or become obsolete, even among the nations with whom they originated. It is not therefore any matter of surprise that there should exist, even among scholars, differences of opinion as to the correct orthography, or the appropriate use of them.

A difference of this kind arose in the General Grand Chapter of the United States, at its triennial session in 1871. The debate which followed was participated in by many of the best-read and competent members of the body, and was no doubt learned and instructive. It was contended, with much force and plausibility, that important errors had, unknowingly or carelessly, crept into the ritual; and that in some instances radical changes had taken place in *essential* particulars; that terms or *words* were now in use which were neither appropriate nor authorized by the history or traditions of the rite. The result arrived at was, we understand, in accordance with this view of the subject, and, as a consequence, led to *changes* that do not meet with that general approval which it is desirable the decisions of that distinguished body should always receive at the hands of its constituents.

The subject was brought to the attention of the Grand Chapter of this Commonwealth the last year, and referred to a committee, who, at its late annual session, presented an able and interesting report, to which we shall again refer. The point of the discussion was mainly as to the proper use and orthography of the words *Bel* and *On*, in connection with the Hebrew contraction *Jah*.

We took occasion in 1841, when H. P. of St. Andrew's Chapter of this city, to address the Companions of that body on the history and traditions of this branch of Masonry, and to illustrate its ritual and ceremonies. In referring to the above names, in their proper connection, we felt called upon to point out what we conceived to be certain important orthographical errors in them, as they then stood,— errors which had probably existed from the earliest introduction of Royal Arch Masonry into this country, but which rendered two of them absurd and unmeaning. We then said that, if we might credit our own traditions, the words, in their concrete character, have come down to us from a remote age, through the learned and unlearned of all nations and tongues. Admitting this, then the only wonder was that there was purity enough left in them to enable us to trace out the original. This we maintained could be done, by rejecting the words *Bu* and *Lun*, and substituting therefor *Bel* and *On*, the former evidently being corruptions of the latter. With this correction, we have the name of the Deity in three languages, the Hebrew, Chaldaic and Egyptian.

There is an ancient legend, not inappropriate in this connection, which tells us that Solomon, foreseeing the apostasy of his people, and their dispersion as a nation, procured a model or copy of the Ark, to be placed in a secret vault which he had erected for the purpose under the Temple, and caused the name of the Deity in three languages, to be inscribed upon the top of it, in the belief that if it should by any accident fall into the hands of the people of either of the surrounding nations, they, seeing the name of their own Deity upon it, would respect and preserve it as a sacred treasure, and deliver it safely into the hands of those better able to appreciate its importance.

If there be any truth in this legend, and the object of Solomon was as here stated, then he would, almost as a matter of course, select the names of the Deities of those neighboring nations which were at the time, and would in all probability for ages continue to be, the most powerful and warlike, and therefore the most dangerous to his own people.[*] These nations were the Chaldean, whose God was *Bel*, and the Egyptian, whose Deity was *On* — which, in connection with the Hebrew *Jah*, give us the compound.

Jah is the Hebrew contraction for Jehovah. David says in one of his beautiful psalms; "Sing unto God, sing praises to His name; extol Him that rideth upon the heavens by His name *Jah*, and rejoice before Him." The first syllable, or word, is, therefore, the name of the Hebrew's God — the only true and living God. The second, *Bel*,[†] was the name of the Chaldean Deity, who was at that time probably more extensively known and reverenced than the God of Israel. The Assyrians, in the time of Solomon, and at the destruction of the first Temple, and for many centuries afterwards, were the most powerful nation in existence. The Temple in which *Bel* was worshipped ranked next in extent and magnificence to the Temple of Solomon. In the centre of it, Bochart tells us, stood the old tower of Babel, which was built at the confusion of languages. Diodorus reckons the riches contained in it at 6,300 Babylonish talents of gold, or about 94,000,000 of dollars. *Bel* (or as our English Companions spell it, *Bul*) was synonymous with *Baal*, which name, according to Calmet, was used in a generical sense for the Superior God of the Phœnicians, Chaldeans, Moabites and other people. He was the most ancient God of the Canaanites, and perhaps of all the East, and at sundry times was worshipped by the Hebrews themselves, with priests and prophets consecrated to his service. Daniel, in the Apocrypha, relates his detection of the cheat of the priests who came every night through private doors to eat what had been offered during the day to their Deity — a practice followed at the present time by the native priests throughout India. He is supposed to have been the Saturn of Greece and Rome, and the Hercules of Tyre, to whom Hiram built a magnificent temple. The opinion most generally accredited is, that *Baal* was the SUN. If so, he was adored all over the East, and is the most ancient Deity acknowledged by the heathen of the old world.

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[*] The Jews had a custom of writing the decalogue on a square piece of parchment which they rolled up and put into a case, and after inscribing *the name of God* within a circle on the outside, they affixed it to the doorposts of their houses or private apartments, and considered it a talisman of safety — Oliver: — and the Christians of the Middle Ages were imbued with the firm belief that the name of God was a powerful protection from unclean spirits.

[†] Amongst the Syrians, Chaldeans, the Phœnicians, and others, says Oliver, the Ineffable Name of the Deity was Bel, Bal, Bul, Baal, or Belin. The Hindoos reverenced On, or Om, *i. e.* Aun, or AUM, as the name of their chief deity.

The worship of this Deity was also, at a later day, practised in Europe. It was at one time general throughout the British Islands, and certain of its rites and observances are still commemorated there. A town in Perthshire, on the borders of the Highlands, is called *Tillie-Beltane*, i. e., the eminence, or rising ground, of the fire of *Baal* or *Bel*. On Beltane morning, the superstitious people in the neighborhood, at the present time, (or at a comparatively recent period did), go to a sacred well near by and drink of its waters; after which they form in procession and march *nine* times around it, and perform sundry other heathenish rites. The worship of *Baal* can also be traced still farther north, through Germany and Norway. Enough has however been said to show that, if the conjectural purpose of Solomon was to secure respect and safety for the ARK, in case it should fall into the hands of any of the surrounding nations, he acted wisely in placing upon it the name of the Chaldean BEL.

The final syllable, or word, *On*, was the name of the superior Deity of the Egyptians, and was doubtless the *Sun*, which the word signifies. We read in the Scriptures that Pharaoh gave Joseph to wife, Asaneth, the daughter of Poti-pherah, priest of *On*, a name almost as familiar to the Jews, as the name of the God of Israel was to the Egyptians, who were next in power among all the nations of the East, to the Chaldeans; and as the Jews had once been made captive by them, Solomon (supposing the legend to be true), may have thought it not improbable that they might meet with the same misfortune at some future time; as it actually happened, at a later period, when the Temple was despoiled by them of a part of its riches. There was wisdom then, in Solomon's placing this name upon the Ark in connection with the two preceding names, as, separately or componently, they constituted those of the three superior Deities then recognized and most extensively worshipped — the first by the Jews, the second by the Chaldeans, Syrians, Phœnicians, and the nations lying between the Euphrates and the Mediterranean, and the third by the Egyptians. These are the only people from whom Solomon could have anticipated danger to Israel. It would seem therefore to follow, as a reasonable conclusion, that he caused the names here given to be inscribed upon the ark, as set forth by the tradition.

It may not be out of place in this connection to observe, that the seat of the worship of *On* was at Heliopolis, a celebrated city of Egypt, called in the Coptic, and in the Hebrew and English version of the Bible, after the name of the Deity. The Egyptian name, says Calmet, signifies *Sun;* and hence the Greek name Heliopolis (from *helos* and *polis*), City of the Sun. The Seventy mention expressly that On *is* Heliopolis, (Sept. Ex. i. 11). Jeremiah calls this city in Hebrew, *Beth-Shemesh*, i. e., House or Temple of the *Sun*. In Ezekiel xxx. 17, the name is pronounced *Aven*, which is the same as *On*. The Arabs call it *Ain Shems*, Fountain of the Sun. All these names come from the circumstance, that the city was the ancient seat of the Egyptian worship of the Sun. And while this shows that the name of the city where *On* was worshipped was called *On*, or Heliopolis, it also shows very clearly that the city took its name from that of the Deity. There was another Heliopolis, and probably that alluded to by Ezekiel, and called by Amos, the "plain of Aven," or Field of the Sun. But this was in Cœle-Syria, now Baalbec. Calmet tells us that the chief god of the Egyptians was designated upon the oldest monuments by the name of *Amun*, which is evidently the AUM of the Brahmins, and was *the same* as ON, or AUM, the universal father of the Scriptures. ("Cory. Myth. Enq." 39).

Such were the views we entertained, and the conclusions at which we arrived, when our attention, some thirty years ago, was first called to the subject by the official position we then sustained. We believed them to be sound then, and think them so now. The orthographical errors we at that time pointed out were too obvious to be questioned, and the corrections were so generally accepted by intelligent Companions throughout the country, when made known to them, that we had supposed there was now, in this particular at least, and had been for the last fifteen or twenty years, an entire uniformity in the Chapters of the United States, and that we were also in full agreement with our companions in England, Ireland and Scotland, except as before intimated, our English companions spell the second syllable, or word, with a different vowel.

The report recently adopted by the Grand Chapter of this Commonwealth repudiates the recent action of the General Grand Chapter, and declines to adopt its recommendations, preferring, and as we think with great reason, to adhere to its ancient usages, and especially as the proposed changes do little more than substitute synonyms for the original words. They are all equally legitimate, of equal force, and point to the same end; and any change in them, while it would accomplish no useful purpose, would inevitably tend to create a wide-spread dissatisfaction, and possibly disunion, where peace and union only have heretofore prevailed. We are not disposed to perpetuate an error or to insist upon an absurdity, when shown to be such; but we are strongly opposed to all innovations and changes in the forms and rituals of any branch of our fraternity, except from necessity, supported by clear and substantial reasons. Individual preferences, without such reasons, are not sufficient.

PAST MASTER'S DEGREE.

Our learned Bro. Wm. James Hughan of England, recently addressed a note to Companion Meyer, Grand High Priest of Pennsylvania, in answer to inquiries relative to the origin of the Past Master's degree. The answer, though not very conclusive, contains some items which may be interesting to our readers. He says:

"It seems to have been the custom (in fact *was*) of the 'Grand Lodge according to the old Constitutions' (called the '*Ancients*') to confer the P. M. Degree, in a Craft Lodge, to candidates for Royal Arch Masonry. No separate Chapters or warrants were required to work the Royal Arch Degree under the 'Ancients,' and it seems to me most probable that the 'Installation Ceremony' originated with that Body, at least, became prominent, and a separate *Degree* under their management. If so, it is not older than, say about 120 years. The Grand Lodge of the 'Ancients' was not actually formed, and no regular Records kept, until after A. D. 1750. The minutes still exist, and commenced A. D. 1752."

The oldest form for "The installment of a Master and Constituting a Lodge," which we have met with, is contained in a volume purporting to be expositions of Masonry, originally published at London, and afterwards reprinted at Dublin in 1777. We are unable to give the date of the London edition, though from its general appearance and language we think it must have been in the early part of the last century, and before the appearance of Preston's Illustrations, though it may have been subsequent to the organization of the Grand Lodge of the Ancients, so called. We are, however, quite confident that it was in existence before the time of Preston, and that it served as the basis for the more elaborate ceremonies given by him. The same volume also contains what purports to be an exposition of the lectures as given in the Lodges in 1730, and was probably the earliest publication of the kind, thirteen years only having elapsed from the revival of Masonry in London. These lectures were most likely in use before the organization of the Grand Lodge of 1717. This, however, is uncertain, but if the supposition could be established, the fact would be one of very considerable interest, and would go far to verify other points of equal interest, which now remain in doubt.

That there was an established form of installation as early as 1723, is certain from the "manner of constituting a new Lodge as practised by his Grace the Duke of Wharton" in that year; and that ceremonies were used in the installation of the Master analagous to those practised at the present time, is equally clear. "Certain expressions that are proper and usual on that (such) occasion, *but not proper to be written*," and that the Grand Master "*by certain significant ceremonies* and ancient usages shall install him, and present him with the Constitutions, etc.," is the language of the installation ceremony. The candidate is also required to go through a previous examination as to his qualifications for the office. There are other evidences of this kind running through the old charges and regulations, which indicate the existence at this early period, of something at least resembling the present Past Master's degree, so called, but which is in truth but an isolated part of the installation ceremony of a Master of a Lodge. It has none of the elements of a Masonic degree; and the true explanation undoubtedly is, that the ceremony (or a similar one) now recognized as such, was cut off from the old installation service, which was in existence as early and perhaps earlier than 1723, in which year it was, as before said, used by the Duke of Wharton, and that this cutting off was done by Dermott when he introduced the Royal Arch degree into his Lodges about the year 1740. The most reasonable theory is, that his original intention was to confine the Arch degree to actual Past Masters, but that the small number of Lodges under his control not furnishing a sufficient number of candidates for his purpose, he resorted to the conferring of the ceremony subsequently known as the Past Master's degree, on Master Masons, as a pre-requisite qualification for advancement; and hence its origin as a degree. This is the present practice in England, and in Pennsylvania in this country.

The Grand Lodge of Scotland, says Bro. Hughan, " has recently decided to return to the old English system, and hence the Grand Chapter of Scotland has retired from the control of the Past Master's degree, and left it entirely in the hands of the Grand Lodge." This is a movement in the right direction, and worthy of the consideration of our own Grand Chapters. We append the terms of the agreement between the two bodies, so far as they are of general interest.

" 1. That the Grand Lodge shall recognize a Ceremonial or Degree to be conferred on Masters of Lodges on their taking the Chair of a Lodge, similar to that conferred in England and Ireland.

" 2. That a Register shall be kept by the Grand Clerk of Installed Masters, and he shall record the name of every Installed Master therein, and furnish a diploma upon certificate being sent. signed by three recorded Installed Masters, that the Ceremonial or Degree has been duly conferred. The fee for registration and diploma to be 2s. 6d.

" 3. That this Ceremonial or Degree shall under no circumstances whatever be conferred on any one except the actual Master of a Lodge, or one who produces a certificate from the Lodge that he has occupied a chair as duly elected Master."

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" 6. That the Ceremonial or Degree shall only be conferred when three or more Installed Masters are present, and any Lodge having that number of Installed Masters present at a meeting, may confer the Ceremonial or Degree upon its Master; — but in the event of any Lodge not having a sufficient number of Installed Masters, it shall be competent to the Master of that Lodge to procure himself duly installed at any Lodge having three Installed Masters, provided he produce evidence to the satisfaction of these Installed Masters that he is a *bona fide* Master of a Lodge."

In Ireland the Past Master's degree is also confined to the Masters elect of Craft Lodges.

WORK UPON THE SQUARE.

Chance may bring you wealth, John,
As through the world you go;
Happiness and health, John,
Friends, without a foe.
But this is only chance, John,
This world is full of care —
Meet it like a man, John,
Work upon the square.

In all your acts through life, John,
Let hand and heart be true:
With others, have no strife, John,
Do as you'd have them do,
Treating all like brothers, John,
Dealing with them fair:
You'll find there's truth in others, John,
Work upon the square.

If trouble meets you often, John,
It visits all at times,
Its pain your heart can soften, John,
'Tho' not by fretful whines.
But paint the future bright, John,
Resolve to do and dare!
A man's resolve is might, John,
If made upon the square.

If a fellow-man you meet, John,
Needs a helping hand,
Put forth your own, and be, John,
A friend by him to stand.
Grief, with kindness strew, John,
Ease his heart of care;
A brother he's to you, John,
Work upon the square.

Plumb your actions true, John,
Do your *level* best,
Remember where you stood, John,
Neither East nor West.
Remember that *new name*, John,
Avoid each worldly snare;
Uphold the Order's fame, John,
Work upon the square.

When old, awaiting death, John,
The thought will bring you joy,
'Twill ease the failing breath, John,
And death cannot destroy.
The "*Letter*" gleams so bright, John,
Suspended in the air,
So follow its *great light*, John,
Work upon the square.

— *Masonic Advocate.*

A ROMAN CATHOLIC GRAND MASTER.

Masonry, strange as it may seem, considering the present hostile attitude of the Roman Church toward our Order, was introduced into North America by a Roman Catholic, so zealous in his attachment to his church as to suffer the bitterest persecution for the sake of his creed. We refer to Anthony Browne, Sixth Viscount Montague, who was Grand Master of England in 1733, and by whose authority Henry Price was elected to the dignity of Provincial Grand Master of Boston, Massachusetts, where he governed the whole Craft of North America. Lord Montague was born in 1686, and died in 1767. His family was one of the oldest in England, his great grand-father having been a brother of the Earl of Warwick, the "King Maker," and who was slain in 1471. As the family were strict Romanists, Lord Montague was never permitted to sit in the House of Peers, and suffered other penalties for his conscience sake. As he recognized in Masonry the great lever of toleration, he spared neither time nor treasure in propagating its tenets as he foresaw that it would do what it has done, viz.: Secure to the Church a toleration in England, which it is beginning to secure to other religious forms in Romanish countries.

The Roman Church reserved its thunders till it was itself tolerated in England; but the moment the same influence began to work in other countries in favor of other sects, *then* Masonry was proscribed. If Masonry were a mere fashion, something new, it might, like fashion, pass away; not so. It responds too well to the aspirations and needs of the human heart to be less eternal than these very needs and aspirations. We can well afford to be just to the Roman Church, so we give it the whole credit of introducing our Order into America in the person of one of her most illustrious sons.— *Anon.*

ORIENTATION.

The orientation of a Lodge is its situation due east and west. The word is derived from the technical language of architecture, where it is applied in the expression "orientation of churches," to designate a similar direction in building. Although Masonic Lodges are still, when circumstances will permit, built in an east and west direction, the explanation of the usage, contained in the Old Lectures, that it was "because all chapels and churches are or ought to be so," has become obsolete, and other symbolic reasons are assigned.* Yet there can be no doubt that such was really the origin of the usage. The orientation of churches was a principle of ecclesiastical architecture, very generally observed by builders, in accordance with ecclesiastical law, from the earliest times after the apostolic age. Thus, in the Apostolic Constitutions, which, although falsely attributed to St. Clement, are yet of great antiquity, we find the express direction, "sit ædes oblonga ad orientem versus — *Let the church be of an oblong form, directed to the east;*" a direction which would be strictly applicable in the building of a Lodge room.

St. Charles Borromeo, in his "Instructiones Fabricæ Ecclesiasticæ," is still more precise, and directs that the rear or altar part of the church shall look directly to the east, "in orientem versus recta spectat;" and that it shall be not "ad solstitialem sed ad acquinoctialem orientem"— not to the solstitial east, which varies by the deflection of the sun's rising; but to the equinoctial east, where the sun rises at the equinoxes — that is to say, *due east.* But, as Bingham admits (Antiq. b. viii. c. iii.), although the usage was very general to erect churches towards the east, yet "it admitted of exceptions, as necessity or expediency required;" and the same exception prevails in the construction of Lodges, which, although always erected due east and west where circumstances will permit, are sometimes from necessity built in a different direction.

As to the original interpretation of the usage, there is no doubt that the Masonic was derived from the ecclesiastical, that is, that Lodges were first built east and west because churches were; nor can we help believing that the Church borrowed and Christianized its symbol from the pagan veneration for the place of sun rising. The admitted reverence in Masonry for the East, as *the place of Light*, gives to the usage the modern Masonic interpretation of the symbol of orientation.—*Mackey's National Freemason.*

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* We were not aware that this explanation had become "obsolete," nor do we know by what authority it has been removed from the "Old Lectures," if such removal has taken place anywhere.—ED. MAG.

STONES OF THE TEMPLE.

Three thousand years, with their wearing, wasting processes, have not entirely destroyed the stones of the Temple. They exist to-day, but not in that glorious House which Solomon builded to the Lord. No earthly Temple rears its solid walls, built by Hiram's art, on Mount Moriah. That is buried beneath the dust. Where, then, do we find the stones that once composed it? In one of two places, and both wondrously strange. Either in a far-off land, on English soil, in the Dudley Gallery of the Egyptian Hall, London, or else in excavations now in progress beneath Jerusalem. We owe it to the Palestine Exploration Society that these "Stones of the Temple" are exhibited as sacred relics in the metropolis of Great Britain, and that they are being still dug out from under the mass of *debris* that thirty centuries have heaped over them in their original position. These squared stones that are recovered have on their faces the original chisel marks made by the Fellow Crafts of King Hiram. What a testimony do they bear to the origin, history and truth of Masonry! What a thrilling effect would be produced in the work of the Third Degree, if the W. M. possessed one of these stones! How the Lecture would glow with a living light — a light reflected from the buried centuries — the work of three thousand years ago illustrating the work of to-day!

The spoils of the Temple were once thought worthy of forming the principal decoration of the most beautiful of Rome's triumphal arches, and the Emperor Justinian's highest architectural ambition was that he might surpass it. Its spoils are now spread before the world, to teach it that Freemasonry is not a myth, a tradition, but a reality; ancient and honorable; founded upon Truth as its corner-stone and Wisdom as its cap-stone. Verily, the stones of the Temple, even in their material shape, are, some of them, still with us, while their parallels, the spiritual stones — the brethren who are built into our Fraternity — are found in every clime, and on every sea and land.—*Keystone.*

ALMS-GIVING.

"He that hath pity upon the poor lendeth unto the Lord;" is a scriptural declaration having all the force of a command. Good Masons cheerfully accept its terms and endeavor to practice in conformity to its teaching. They recognize that commiseration for the distressed is one of the means by which mortals qualify themselves as creditors of a heavenly debtor whose promises will never fail, or go to protest. He who thus "lendeth unto the Lord" is certain that the interest on his investment will be promptly paid; and be usurious in no moderate degree, through the blessings it showers upon the lender.

But, unhappily, extreme caution is necessary lest our sympathy be misplaced; for such is the infirmity of man that he will under the pretence of poverty dispossess the truly needy and suffering of what belongs to them. We should guard ourselves, therefore, against imposition.

Beware, then, of itinerant beggars claiming to be Masons; because in most cases they are impostors. This may seem to be severe and harsh judgment; but the experience of many brethren will sustain and sanction it. Far be it from us to counsel aught which could, however remotely, check sympathy and succor for the sorrowful and needy. Better it would be that our benevolent feelings should sometimes be moved in favor of an unworthy object, than that by over caution, the deserving should be rejected. Still, our admonition must be repeated; more especially should it be emphasized for the benefit of the younger members of our Fraternity. It is upon them, as a class, that the professional traveller for alms practices his art, especially if he be a backslider, or one who has been expelled from among us for unworthiness. Some there may be who solicit aid as Masons who have never been inside a lodge-room; but their flimsy disguise can be easily detected by a little scrutiny. No *bright* Mason will be deceived by it.

An applicant for assistance, who professes to be journeying for the purpose of reaching friends or obtaining employment, should be examined, courteously but strictly, before granting his request. To a limited extent only, accord to him the benefit of any *doubt* you may have as to his honesty. Unless it be certain that he is worthy, give to him not one cent of money. If you doubt, appease hunger, afford shelter, but refuse to him money. Pass him on his way by your purchase of his railway ticket as far, perhaps, as to the next Lodge, whose members can follow your example, and, in turn, aid him by another "lift" towards his journey's end. Sometimes it may be practicable to convey his story to Masons in advance of his progress, by which means the chances of imposition would be diminished; for impostors of this description indulge in statements which are not always congruous. Under this treatment, attempted imposition upon brethren would become less frequent. Indeed, under it, it would be difficult to continue deception a long time without detection, through some revelation, of the true character of the wayfarer. H.

MUTUAL BENEFIT MASONIC ASSOCIATIONS.

These associations are becoming quite popular with our brethren in different sections of the country. We have before noticed in our pages the general plan and principles on which they are founded. One has been recently organized in New York City under the name of "The Freemasons' Mutual Benefit Association of the State of New York." In this particular case "applications for membership must be signed and attested by the Secretary or Presiding Officer of the Lodge to which the applicant belongs, and accompanied by the entrance fee of Two Dollars and ten cents, which membership will entitle his family to receive upon his death as many dollars as there are members in the Association at that time, and upon the death of any member, the remaining members are required within thirty days thereafter (upon notice of the Secretary) to pay to the Association, One Dollar and ten cents, the dollar being to replace the dollar advanced by the Association, and the ten cents being for expenses of postage, stationery, etc." Of course the principle here embodied can be carried out to any desirable extent, and we are inclined to believe that it will in practice be found necessary in the present case, to extend it. Ten cents from each member will not pay the absolute expenses of the management of the Association. Five dollars admission fee, and a membership of five hundred or a thousand subscribers, would place the company in ample funds, the interest on which would meet the current expenses, and an assessment of one dollar on the death of a member would furnish the relief required.

DEDICATION AT GREENFIELD.

The new Masonic Hall, with its apartments, at Greenfield, Mass, was solemnly dedicated according to the ancient usages of Masonry, by the M. W. Grand Lodge on the evening of the 18th ult. The officers of the Grand Lodge present and assisting on the occasion were M. W. Sereno D. Nickerson, Grand Master; R. W. Percival L. Everett, D. G. M.; Henry Endicott, S. G. W.; Wm. Parkman, J. G. W. *pro tem.;* John McClellan, G. Treas.; Ithamer W. Conkey, R. G. Sec. *pro tem.;* Chas. W. Moore, Cor. G. Sec.; Rev. Chas. H. Titus, G. Chap. *pro tem.;* Wm. H. Chessman, G. Mar.; Edw. J. Sawyer, Sen. D. *pro tem.;* Wm. J. Sawin, Jun. D. *pro tem.;* Bro. George S. Taylor, S. S.; Bro. James E. Hosley, J. S.; Fred. A. Pierce, Tyler.

The Grand Lodge was opened in ample form at about 8 o'clock, and immediately proceeded with the dedication of the halls according to the forms of the Ritual in such cases provided. The ceremonies were interspersed with appropriate music, and great credit was awarded to the excellent choir for the effective manner in which the singing was rendered.

The large hall was early filled to excess by the brethren and their ladies, and invited guests, and we take occasion to say here that we have rarely on any similar occasion, seen a more brilliant assemblage, or a more attentive and respectful audience.

At the conclusion of the ceremonies of dedication, and the proclamation by the Grand Marshal, the W. Master, Bro. Bowdoin S. Parker, read an excellent and interesting paper on the history of the Lodge from its first organization in 1795, to the present time, tracing in detail, the vicissitudes through which it had passed during the long period since its beginning. Its earlier years were attended with a reasonable success, but it was subsequently called to encounter adverse circumstances, and was finally removed to the neighboring town of Lee, in the hope that it might there meet with better fortunes. This hope, however, was not realized, and about the year 1821 the brethren surrendered their charter to the Grand Lodge, and the Lodge ceased to hold its meetings. It continued in this condition for the long term of twenty years, including the entire anti-masonic period. In 1841 the brethren at Greenfield petitioned the Grand Lodge for a restoration of its charter, and the Lodge was again organized and re-established in their pleasant village. From that time it has continued to prosper, and now numbers on the roll of its membership the names of one hundred and seventy-five active, intelligent and zealous brethren, who have not only been able to furnish themselves with new, ample, and convenient apartments for their Lodge, but have added to it a flourishing Royal Arch Chapter, Council of Royal and Select Masters, and a well disciplined and equipped Commandery of Knights Templars. Few Lodges in the State have done better than this.

At the conclusion of the reading of the interesting narrative by the Master, the company present were ably addressed by the M. W. Grand Master, and R. W. Bros. Coolidge, Parkman and Titus, when, after the singing of an ode by the choir, the Grand Lodge retired.

A ball was next in order, and the brethren and their ladies repaired at once to the large hall in the building designed for such purposes, and there enjoyed themselves for a couple of hours, when they were escorted to the dining-room for supper, after which dancing was renewed and continued for an hour or two longer. The occasion throughout was a delightful one, and we believe everybody present was delighted with it. We give the officers of the Lodge as follows:

W. Bowdoin S. Parker, M.; Bro. Chas. H. McClellan, S. W.; Bro. C. Mason Moody, J. W.; Bro. Clarence F. Foster, Treasurer; Bro. Wilbur F. Harding, Sec.; Bro. Gorham D. Williams, S. D.; Bro. Francis J. Hosmer, J. D.; Bro. Rev. John F. Moors, Chap.; Bro. Anson Withey, Marshal; Bro. Frank R. Chapman, S. S.; Bro. Alfred C. Gascoigne, J. S.; Bro. J. Solon Clark, I. S.; Bro. R. S. Prichard, Tyler.

PRIESTLY INTOLERANCE IN BRAZIL.

The *New York Courier* says, "South America is becoming very much excited over a legal contest in which the Craft and the Church are at daggers' points. A certain Father Martins, a Catholic priest of Rio Janeiro, has been suspended by the Church because of his affiliation with the Masonic fraternity. The special ground of offence seems to have been the delivery of an oration by Father Martins upon the occasion of a Masonic celebration in March, 1872. The case of Brother Martins has been transferred to the civil courts in consequence of the absence of provisions relating to Masonry in the ecclesiastical law of the land. The matter is to be regarded as a test case which will affect the interest of a large number of Catholic priests of Brazil, who are Freemasons. Bro. Martins shows fight manfully, and the Masons and ultramontanes of the country are arrayed in a contest involving a very important question of human liberty. God speed the right."

We do not anticipate any favorable result for Freemasonry from the action of the Courts in the above case, for although there may be no local ecclesiastical or civil law restraining the connection of the plaintiff with Freemasonry, the defence will probably be made to rest on the prohibitory edicts and ecclesiastical bulls of the great head of the church, and the judges of the court before which the case is to be tried, who are, most likely, Catholics, will not probably be very ready to assume the responsibility of resisting their spiritual head and director. Masonry, however, is now sufficiently strong in Brazil to protect its own interests outside of the church, and is too well established and in too powerful hands to be seriously disturbed by any species of religious fanaticism. The great danger to be apprehended by the Fraternity all through South America, arises from dissensions and disagreements among themselves. We are happy to know, however, that a very great improvement has taken place in the country in this respect within the last few years, and the prospect for the future is more promising than at any previous time during the last quarter of a century.

INITIATION OF COLORED PEOPLE.

At the annual meeting of the Grand Lodge of New Jersey last month, the subject of the initiation of negroes by Alpha Lodge of Newark, which for the last two or three years has caused a great deal of controversy and some angry feeling among our brethren in that State, was brought before the Grand Lodge and finally settled, we trust for all time. Charges were again brought against the Lodge for the initiation of men of color, being substantially the same charges that were disposed of by the Grand Lodge one year ago. Much interest was naturally felt in the result, and between five and six hundred members were present. Arguments on the subject were submitted, the matter was thoroughly discussed, and finally settled by a two-thirds vote, adopting the report of the committee on jurisprudence, sustaining the Lodge on every point. It is not therefore probable that the order adopted by the Grand Lodge three years since, which decided that any free man of reputable character, who believes in God and a future accountability, and has passed the ordeal of the secret ballot, may become a member of the Fraternity without regard to the conditions of race or color, will not again be disturbed. This decision is based on the broad principles of Masonry and must stand. It does not however follow that a Lodge is bound to receive any or every candidate who may petition for initiation, but it does follow that color is not a disqualification, and having established this principle, the Grand Lodge has done all that it can lawfully do in the premises.

PROPOSED NEW MASONIC HALL, PROVIDENCE.

We are happy to learn from a communication in the *Freemasons' Repository* for February, that our distinguished and energetic Brother Past Grand Master Doyle, has taken up, in right good earnest, the subject of a new Masonic hall in the city of Providence, and that he has obtained from the General Assembly an act of incorporation, authorizing the formation of a company for the proposed purpose. The leading feature of the plan is to divide the probable cost of the building into shares of $25 each, all of which, it is supposed, will be readily taken by the brethren, and will be entitled to dividends not exceeding six per cent. The remaining points are stated by him as follows:

"Fourth. All surplus funds, after paying expenses and dividends, are to be applied to the purchase of stock in the corporation, which is to be transferred to the Grand Lodge.

"Fifth. When all the stock has been so transferred to the Grand Lodge, the Temple will belong to her, and our Masonic mother will thenceforth own a home to which all her children will be welcome, and which will then, from foundation to cope-stone, be used only for Masonic purposes.

"From the above the Craft will readily see that by taking stock in the corporation they are merely making a six per cent. loan to the Grand Lodge to be repaid to them in time, and by that loan they will secure to the Masons of Rhode Island, in all time to come, a Masonic home."

We wish our Brother eminent success in his praiseworthy enterprise.

THE TEMPLAR COSTUME AGAIN.

Sir Kt. Corson of New Jersey, in his report on correspondence, says:

"* * * We are utterly surprised that any man who has taken upon himself the vows of a Templar should for one moment think of resisting or evading the edicts of his Grand Commandery, or of the Grand Encampment. The Grand Master of the United States is merely carrying out the will of the Grand Encampment, whose servant he is. If he fails to enforce the laws which the Grand Encampment enacts, he thereby proves himself unworthy to fill the high position which he occupies, etc."

On this the *Masonic Token*, Portland, has the following:

"*Precisely. And when he not only fails to observe the law of the Grand Encampment which by special resolution exempts the old Commanderies from wearing the new uniforms, but also declares that that body never had any right to make such a resolution, will he not consider him still more 'unworthy?'*

He further goes on to say that 'while a law is in existence he will obey it,' though it seems wrong and unjust. Now, Sir Corson, we have never attempted to disobey a law. We say that the Grand Master has no right to declare the explicit words of the Grand Encampment null, and its action of ten years void, and call upon us to surrender our guaranteed rights, because he chooses to reverse the laws of Templarism and thinks three years will be enough to kill off opposition so that *right* will not care to oppose *might*. Therefore we dare and presume to be so rebellious as to *have an opinion*, and propose to be so violent in action as to ask the Grand Encampment, in 1874, if it has not some rights which a Grand Master is bound to respect, and some laws which it is his duty to execute rather than undertake to reverse.

"But suppose, Sir Corson, he should next issue some edict which did not seem reasonable to you. Suppose he should declare that Knights Templars by their ancient vows, were bound to celibacy, and that any modern legislation to the contrary was null and void, and order you instantly, under pain of expulsion, to put away that charming wife and 'fourteen year old' of which you are so justly proud? Should you obey the law? or should you in the good Old Testament language of the Lord to the builders of Babel, say, 'Go to,' and privately in your mind add a profane and forcible New Testament expletive to the same? We guess so."

We have printed the first paragraph of the above in Italics, because it presents in clear and forcible terms the precise hinge on which the whole matter in dispute turns. The Grand Master is undoubtedly in the strict line of his duty, whenever he insists on obedience to any law enacted by the body over which he presides; but, on the other hand, he is as clearly in the wrong when he assumes to abrogate or over-ride the conditions inseparable from the law. This he is held to have done, by Order No. 3, to the Commanderies under his jurisdiction. The case is a simple one. The Grand Encampment in 1859, accepted a report describing and establishing a uniform costume. It at the same session also enacted a supplementary law, limiting the action and jurisdiction of the original enactment. This proceeding was strictly parliamentary and lawful. The Grand Master holds an opposite opinion, and is charged with exceeding his power in attempting to set the law aside, by separating the supplement from its principal. There is force in this. The two must be considered as a single act,— whole and indivisible,— and construed according to its own terms of limitation. Any other interpretation of it is clearly in derogation of its intent and meaning.

But, however interpreted, it is to be regarded as *general in its application*, affecting alike Grand Commanderies of States, and individual Commanderies subordinate to the General Body. There can be no discrimination in favor of or against either. If it is to be enforced against any Commandery which does not accept the interpretation of the Grand Master, then all are equally amenable as offenders, and should be equally held to their accountability. From the best information we have on the subject, we are led to believe that a very large majority of the State Grand Commanderies, and of the subordinate Commanderies holding under the General Body, are opposed to the law as interpreted by the Grand Master. It will be seen therefore, that any attempt to carry it into operation, on the ground of disobedience or disloyalty, would inevitably be a failure, if not an act of positive injustice. If the Grand Master consults his own good sense, and the peace and welfare of the Order throughout his extensive jurisdiction, he will at once suspend his decision and leave the matter to be settled by the General Grand Encampment at its ensuing session. It cannot be enforced as he understands it, and any attempt so to enforce it can hardly fail to result in evil.

A. AND A. RITE IN CINCINNATI.— The different bodies of the A. and A. Rite in Cincinnati, including the Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose Croix and Consistory, held a continuous meeting for work, on the 18th, 19th and 20th of February, under the immediate supervision of Ill. Bro. E. T. Carson, Deputy for the State. We understand that there was a large attendance of the brethren and a large amount of work was done.

A KNIGHTLY COURTESY RECIPROCATED.

In May of last year the St. John's Commandery of Knights Templars, Philadelphia, honored the Boston Commandery by a fraternal visit, and were received by the latter with the Knightly attentions and liberality for which it has ever been eminently distinguished. In acknowledgment of these fraternal attentions, the Philadelphia Commandery subsequently caused to be manufactured a beautiful and costly JEWEL, and appointed a committee consisting of its Em. Com. Sir Christian Hubbart and eight others of its most distinguished members, to visit Boston and make a formal presentation of it. The presentation took place at the Masonic Temple in this city, on the evening of the 20th of February, in the presence of the officers of the Grand Commandery of Massachusetts and Rhode Island, consisting of Sir Charles A. Stott, Deputy G. Com., and others.

After the usual work of the evening, the Sir Knights retired to the banquet hall, where a bountiful collation was awaiting them. After the collation, excellent speeches were made by E. Sir Hubbart, P. E. C. Sir Edward Masson, and others of the St. John Commandery of Philadelphia, and V. E. Sir Charles A. Stott, E. C. Sir Henry Endicott, P. E. C. Sir Wyzeman Marshall and others of Boston Commandery.

The Jewel which was presented in recognition of the courtesies extended the Philadelphia brethren by the Boston Commandery last May, is one of the most elegant in the country. It is about twelve inches in length, and contains over two hundred pennyweights of gold, which, with the diamonds and rubies adorning it, has enhanced its value to over one thousand dollars. The main feature is a gold cross, the angles being filled in with silver rays. In the centre is enamelled the infant St. John, surrounded by thirty-two diamonds.

Above the cross is a triangle in gold set with rubies. In the centre of the triangle is a fac simile in silver of the testimonial presented to the St. John Commandery by the Boston Commandery in May last. The whole is surmounted by a silver skull and cross-bones, forming the pin by which it is to be attached to the coat of the Eminent Commander. On the reverse of the cross is the following inscription: " St. John Commandery, stationed at Philadelphia, presents this emblem of

Christian love to the Boston Commandery. A memorial of the pilgrimage to Boston on the 27th of May, 1872."

The occasion was one of marked interest, and will hereafter form a pleasant episode in the history of the distinguished and honored body whose generous hospitality has been so appropriately and delicately recognized.

CASE OF DISLOYALTY.

[We give the following from the official report of Grand Master Nickerson to the Grand Lodge of this Commonwealth at its annual session in December last. It is one of the most interesting, and in some respects most important cases which have come before the Grand Lodge for many years past. The action is clear, firm and decided, and admits of no controversy.]

At the Stated Communication of the Grand Lodge on the 27th December, 1867, M. W. Grand Master Dame reported: —

"I am happy to say that all the Lodges under our jurisdiction, but two, have made their returns, and that there are but a few individual members who have not met this tax" (the Capitation Tax), "and those individuals will receive such special attention as the circumstances demand. These two Lodges will receive my early attention and action."

At the Annual Communication, Dec. 9, 1868, M. W. Grand Master Dame again referred to this subject as follows: —

"In my last Annual Address it became my duty to report the delinquency of two of the Lodges, in refusing to comply with the order of the Grand Lodge, imposing a Capitation Tax on its members. One of these Lodges has since so far discharged its obligations as a Lodge, in that particular, as to account for most of its members, but specially reporting twelve of its members, whose names are herewith submitted, as refusing to comply with the order. This refusal requires the immediate action of the Grand Lodge.

"The other has not only persisted in its recusancy, but, though frequently called upon by the Deputy for the District, and written to by your Grand Master, has treated the calls of the former with studied neglect, and the communications of the latter with marked contempt. Such a defiance of the authority of the Grand Lodge, and insult to its official head, I have felt it to be my duty to reprove with all the severity with which I am invested. I accordingly, (as authorized by the first section of the Eighth Article of the Constitutions), on the 20th day of November, directed a mandamus to the R. W. District Deputy for the District, commanding him to demand of the Master and Wardens of said Lodge the payment of the Capitation Tax on its members for the years 1867 and 1868, and on their further neglect or refusal to meet the demand against them, then, and in that case, to suspend the Lodge until otherwise ordered by the Grand Lodge. The exercise of this high power has been one of the most painful of my official duties, but it was one which I was not at liberty, under my official obligations, to decline. The offence was an act of insubordination, and a denial of the authority of the Grand Lodge, which, if passed over in silence, would establish a precedent ruinous to all Masonic government. I am happy to be able to add, however, that within a few days the R. W. D. D. Grand Master has reported that this Lodge has paid the Capitation Tax for 1867, and has made its returns and payment of dues for the current year, and the mandamus was returned without further process."

The report of the District Deputy Grand Master of that year (1868) upon this subject was as follows: —

"On my visit to ——— Lodge, which had not paid the tax for last year, I made a full statement to them of the condition of things, and of what the result to them would be if they still refused to pay, and gave them three days in which to arrange it. Within that time they paid the tax for last year in full, and paid for thirty-seven members for the present year, accounting for the balance of members returned, as six refusing to pay, and fifteen as non-paying or not accessible."

In 1869 the return is as follows: —

"Number of members returned last year, 38 paying, 16 non-paying		54
Admitted this year, none		00
Dimitted	2	
Died	2	
	—	4
		—
Present number of members		50
Members within our reach		37"

and their names only are given in the list of members. Of these, twenty-three are named under the head, "members paying the Grand Lodge tax of $1.00," and fourteen are named under the head of "members not paying the Grand Lodge tax." No candidates were initiated during the year and no work was done according to the return.

In the year 1870, the District Deputy Grand Master reported: —

"——— Lodge has made no report or paid any Grand Lodge dues for the year, and although I have written the Worshipful Master and Secretary in regard to the matter, I have not received any answers to my communications." A very incomplete return was afterwards rendered and a part of the dues paid, the receipt being dated Dec. 24, 1870. On the 6th of March, 1871, the D. D. Grand Master made a settlement with the Lodge for its dues in 1869 and 1870.

In the year 1871 the D. D. G. Master reports as follows: —

"On Wednesday evening, October 25, visited ——— Lodge. The night was stormy, and but few members were present. Their work was not as accurate as I had reason to expect, but in the main was substantially correct. Their records have not been as well and accurately kept as they should be. Their returns and fees were not ready, and at the time of making this report, Dec. 2d, have not been received. The condition of this Lodge is not at all satisfactory, but, on the contrary, very unsatisfactory; and my hopes, one year ago, that they would come out from under the cloud that rested upon them, have not been realized. It may become necessary for the Grand Lodge to take some action in regard to it. I had the assurance, at the time of my visit, from the W. M. and Secretary, that their returns with the fees should be sent to me within one week. I have written three times to them, and have seen the W. M. in regard to the matter, but have not been able to advance the matter."

The return for that year was afterwards received, the District Deputy Grand Master's receipt bearing date December 2, and, though incomplete, was more satisfactory than any the Lodge had rendered for several years. I was, therefore, encouraged to hope that a better spirit was beginning to prevail, and that this Lodge would soon resume the high position which it had occupied, until within a few years, as one of the oldest and best Lodges in the jurisdiction.

It was, therefore, with extreme disappointment and sorrow that I read the following letter, received on the 5th inst., from the District Deputy Grand Master.

OFFICE OF THE DISTRICT DEPUTY GRAND MASTER,
—— MASONIC DISTRICT OF MASSACHUSETTS,
Dec. 3, A. D. 1872, A. L. 5872.

SERENO D. NICKERSON, *M. W. Grand Master*: —

DEAR SIR AND BROTHER, — Herewith I hand you an abstract of the Reports from the Masonic District under my charge, for the year ending Aug. 31, 1872.

I have delayed almost to the last moment in the hope that I could get a report from every Lodge in the District. One came in last evening, and one has not reported or paid any dues yet. Something will have to be done with this Lodge to bring them to a sense of their duty. My patience with them is well nigh exhausted, and longer forbearance will cease to be a virtue. I will see you in reference to this at the meeting of the Grand Lodge.

I find it impossible to get complete reports, arising from the imperfect manner in which their records have been kept in past years, and the constant change of Secretaries, some of whom do not appear to understand their business. I don't know how this can be remedied; perhaps you may have some suggestion to make in regard to this matter.

Yours fraternally,
——— ———, *D. D. G. M.*

I have recited these facts at length, although they are not all nor in some respects the most offensive acts of insubordination of this Lodge, and its Worshipful Master, in order that you might see that I had good grounds for the very decided action which I took in the premises. Immediately upon the perusal of the letter just quoted, from the D. D. G. Master, I wrote the following letter to the Worshipful Master of the Lodge in question, and mailed it to his address, on the day of its date:

GRAND LODGE OF MASSACHUSETTS,
OFFICE OF THE GRAND MASTER,
BOSTON, Dec. 5, 1872.

To the W. Master of ——— *Lodge*: —

Again, as has been the case for several years past, the Returns of your District have been received at this office without any report or dues from your Lodge.

The Constitutions expressly declare what returns you shall make, and what dues you shall pay and when. Every member of your Lodge, at his initiation solemnly promised that he would "stand to and abide by all the Laws and Constitutions of Freemasonry, together with the particular regulations of the Most Worshipful Grand Lodge under whose jurisdiction" he might reside, and you have taken an additional obligation "strictly to conform to every edict of the Grand Lodge."

Notwithstanding these solemn promises, you and your Lodge have persistently, deliberately, and wilfully violated the Constitutions and Regulations of the Grand Lodge, and disobeyed the orders of your superiors in office. So flagrant has been your conduct in this respect that you and your Lodge have become a shame and a disgrace to the Craft, which can be tolerated no longer. My predecessors have borne with you for years in the hope that you would see the error of your ways and return to the path of duty of your own accord. This forbearance, however, seems only to encourage you to more and more open and gross insubordination and disobedience. I have long been determined that this state of things should not continue. I insist upon your immediate compliance with every iota of the Constitutions and Regulations of the Grand Lodge, so far as may be in your power, and I give you distinct warning that such compliance on your part will be strictly and watchfully enforced under the severest pains and penalties. I particularly enjoin and command you to forward to me forthwith a full and complete return of your Lodge for the past year, as required by the Grand Constitutions, and also the full amount of your dues to the Grand Lodge. In accordance with the order of the Grand Lodge, passed June 14, 1871, I hereby forbid you "to work in any of the Degrees of Masonry" until such returns and dues are placed in my hands.

At the Annual Communication on the 11th inst., I shall make a full report of your conduct to the Grand Lodge, and recommend that, unless it be changed forthwith and satisfactory assurances given of obedience and loyalty, your Charter be revoked.

Furthermore, I command you to cause this letter to be read in open Lodge, at the next Stated Communication of your Lodge.

Hereof fail not at your peril.

SERENO DWIGHT NICKERSON,
Grand Master.

In reply to this communication the Master yesterday appeared in person, delivered the returns and paid the dues of his Lodge, and made such explanation as he could. At his earnest request, and upon his assurance that there should be no further cause to question the loyalty or obedience of his Lodge, I have consented to suppress the name of the Lodge. I have, however, thought it proper to report the case to you, as my action in the premises was so unusual. It is to be hoped that no similar case may occur hereafter.

With this single exception I believe a spirit of entire loyalty to the Grand Lodge prevails throughout the jurisdiction, and I trust the members of this Lodge will speedily place themselves in accord with their Brethren.

All of which is respectfully submitted.

Sereno Dwight Nickerson,
Grand Master.

THE SPIRIT OF FREEMASONRY IS TOLERANT.

It is not allied to sect or party. It may not interfere with our political or religious opinions. Its doctrines and duties arise to the plane of humanity. It aspires to be an absolute religion in its universal adaptitude.

> "Here names, and sects and parties fall,
> And CHARITY is all in all."

More than twenty years ago I met, on a festival day, in the Commandery of Knights Templars, at Nashville, Tennessee, Rev. Dr. Howell of the Baptist Church; Rev. Dr. Kerr, of the Presbyterian Church; Rev. Dr. Wheat of the Episcopal Church; Rev. Dr. Hall of the Christian Church, and Rev. Dr. Henkle, of the Methodist Church, all in Masonic accord. It was beautiful to behold them there, technical differences forgotten, grouped beneath the grand Labarum of the cross, responsive to its device, "*In hoc signo vinces*," all grateful for the sacred communion — a type of the high fruition of souls hereafter.

* * * * * * *

Freemasonry, like religion, has her martyrs. It has had to pass through the fiercest fires of persecution, and human fiends have sought to wring from tortured hearts and quivering lips the secret of her love. In darker ages, and under barbarous princes and prelates, she has suffered and triumphed over agony and death. Ay, and in more modern times, along the shores of the Ægean, upon the sunny plains of Italy, and among the vine-clad hills of France, the blood of her martyrs appeals unto Heaven. Even in our land, in 1830, a great anti-Masonic convention was held in Philadelphia, and William H. Seward, Francis Granger, Pliny Merrick, Thaddeus Stevens, and others of like spirit, urged a war of extirmination against our Fraternities; but Masonry triumphed over the miserable ground swell of that day, and magnifies itself in the eyes of mankind. A recent gathering of our enemies expended itself in futile rage. We have sometimes been too careless of our honor. Unworthy members have given occasion for slandering our principles. But a spirit of reform is at work. "Truth is mighty, and it will prevail." And soaring aloft, with this age of progress, the heroic spirit of moral unity shall pervade the globe.— *Rev. E. C. Slater.*

AN ANCIENT DIPLOMA.

Bro. Hughan has communicated to the *London Freemason* the following copy of an ancient diploma which has recently come into his possession. It is written on parchment measuring five by ten inches. It is different in its terms from any similar document that we have heretofore met with, and we therefore give it as a matter of historical interest, though we have seen diplomas of a much older date.

{ LODGE SEAL. } The Light shineth in Darkness, but the Darkness comprehendeth it not. Let your light so shine before men that they may see your good works, and glorify your Supreme Grand Master which is in heaven. We the undersigned Master and Wardens of the most respectable Lodge of Free and Accepted Masons, known by the name of the Lodge of Harmony, No. 475, held in Monkwearmouth Shore, in the County of Durham, in the Kingdom of England; Do hereby Certify and attest to all the Brethren of the Face of the Earth, that Brother Richard Dickinson, was under due and regular vouchers received a member of our Lodge, and was entered an Appce., past a F. C. and raised to the sublime degree of a Master, and as such We do hereby recommend him to the Brethren of all regular constituted Lodges to be admitted after due examination to these parts of the Friendly Mysteries and Sacred Ceremonies thereof which belong unto Him, and that no profane hands may make any ill use hereof our Brother hath set his own name in his own handwriting under the seal of our Lodge, so that by causing the Bearer to write his name in your presence, you will be able to judge whether this be his own certificate.

Sealed with the Seal of the Lodge and Signed by us, January the 31st, A. L. 5776, and in the year of our Redemption 1776.

Geo. Longstaff, Mastr.
S. W., Michael Harrison.
J. W., Geo. Gregson.
Witness, Cuswell Rell, Sec.

LITERARY NOTICES.

PETERS' MUSICAL MONTHLY.

This excellent musical Magazine for March, contains the following fine selection of new music: "Saviour, Thou art ever Near;" "Pretty Evaline Adair:" "Geraldine;" "He Kissed Me Good-bye at the Gate;" "Hear Me Say My Little Prayer;" "Just as I am;" "Let the World Chant and Sing;" "Put on Your Best Array;" for songs and hymns, beside the following instrumental music —"Kittie's Polka;" "Bohemian Girl;" "The Village Festival;" and "The Toast." All this for 30 cents; subscription price $3.00 a year. Address J. L. Peters, 599 Broadway, New York.

SCRIBNER'S.

Among the illustrated articles in *Scribner's* for March, are an interesting description of "Life in the New Diamond Diggings of South Africa;" "Professor Morse and the Telegraph," with the only correct account of the first telegram, of which a fac-simile is given, as well as a fac-simile of the first daguerreotype of the human face ever made in America; "Napoleon II., King of Rome and Duke of Reichstadt;" with several portraits of the son of the first Napoleon and curious particulars of his life; in the present installment of "Arthur Bonnicastle," there is a description of a "revival" in a New England village, and "Aunt Flick" makes her first appearance; there are some good short stories, besides a fine essay and an analysis of the life of George P. Putnam. The editorial departments discuss many articles of interest. Saxe Holm's friends will be glad to learn that a new story by him will appear in the April number. Subscription to magazine, $4.00 a year in advance. Sold by A. Williams & Co., booksellers, Washington St., Boston.

HARPER'S MAGAZINE

For March, has an unlimited variety of instructive and entertaining matter, profusely illustrated. It opens with "Life on Board a Man-of-war." This is followed by "Along the Elbe," illustrated. Rev. Wm. F. Ward gives an instructive paper entitled "Our Debt to Cadmus," being a history of the formation of the alphabet. Miss Thackeray's "Old Kensington" loses nothing of the freshness and charm which have thus far fascinated its readers. Charles Reade, in this month's installment of "A Simpleton," gives us a genuine description of a formidable dress-maker's bill, and its moral significance. Wilkie Collins in "The New Magdalen," still holds his readers in suspense, and the denouement of his story in abeyance, as is his wont. There are several short stories, and the poetry in the number is good. The editorial departments are unusually full and important. Price $4.00 a year. Sold by A. Williams & Co., Old Corner Bookstore, Boston.

LIPPINCOTT'S.

The current issue of this magazine is highly attractive both in articles and illustrations. The most striking feature is Mr. Black's charming new serial — "A Princess of Thule;" "The Roumi in Kabylia" describes a tour through modern Algeria; the engravings accompanying it are finely executed. "The National Trans-Alleghany Water-Way," by Prof. Maury, describes the method by which it is proposed to connect the waters of the Mississippi with those of the Atlantic Ocean, and thus establish direct communication between Omaha and the ports of Europe. "Unsettled Points of Etiquette" is an interesting and satisfactory article. The poems in this number are "Winter;" and the "Hermit's Vigil;" both unusually fine. The "Monthly Gossip" contains criticism upon the acting of Miss Neilson; some amusing anecdotes of the late Gen. Lee, and a variety of entertaining notes and comments. Terms $4.00 a year. Sold by A. Williams & Co., Boston.

GALAXY.

This excellent periodical for March is attractive and entertaining, containing a large amount of instructive and interesting matter. The contents are "Casual Cogitations," introducing chapters in "Our Mercantile Spirit;" and "The Labor Question;" "A Sonnet on Sonnets;" "Life on the Plains;" "The Ant char;" "Views Abroad;" Mrs. Edward's serial "A Vagabond Heroine;" "Waiting," by Mary L. Ritter; "Recollections of Horace Greeley," by Thurlow Weed; "Life's Affiuence;" "Wanderings;" "Part II.— Society in Rome;" the editorial departments are replete with good literature. Subscription $4.00 a year in advance. Sold by A. Williams & Co.

MISCELLANEA.

WHAT OUR CONTEMPORARIES SAY OF US.

Freemasons' Magazine.—We rejoice greatly to find the initial number of the 32d vol. of this excellent magazine among our exchanges. The words judicious, considerate and elegant are apt adjectives, and the words taste, simplicity and power are apt nouns, to apply to this work. We also rejoice that Bro. Moore was not seriously injured by the calamitous fire in Boston, and we do most sincerely hope that his publication may be spared to us for many years.—*Masonic Trowel, Springfield, Ill.*

Pennsylvanians are Reading Masons.—We have always maintained that the Pennsylvania craftsmen were "reading Masons." We know this fact from our own books. We are proud of the *Keystone* subscription list, both on account of its numbers, and the eminent names it includes of our best citizens. And we are no less proud that one of our esteemed cotemporaries, Moore's *Freemasons' Monthly*, has also found out, to his profit, that Pennsylvanians are "reading Masons." In the last number the editor says:

"A correspondent at Gibsonburg, Penn,, sends us a list of *twenty new subscribers* for the current volume, and very properly says:—'I must say that I feel a little proud of the Craft here, for the unanimity with which they have come forward; all in our little town, with two or three exceptions, being embraced within the above number.'"

Three cheers for Pennsylvania! There's an example worth following.—*Keystone.*

We are glad to receive the January number of the 32d volume of the *Freemasons' Monthly Magazine*, in new type, and richly freighted, as usual, with original and selected articles. The discontinuance of this time-honored and excellent periodical would have been a great loss to the Fraternity at large, and a standing reproach to the Brethren of the old Bay State.—*Freemasons' Repository, Providence.*

MORMON LODGES.

An esteemed correspondent writes us from Iowa, that he is satisfied that the report of the existence of spurious Lodges at Salt Lake City, is not strictly correct. He says that he visited that city three years ago, and made diligent inquiry of regular Masons relative to Mormon Masonry, and was informed that no irregular Masonic Lodges existed, but that the Mormon Church had what they called the "Endowment," composed of scraps of Masonic forms, through which all the members of that church had to pass, before they could be received into full connection. It is possible that our information from Salt Lake City may have been erroneous, and that our correspondent was misled by the quasi-Masonic "Endowment" society here referred to. We shall be glad to know that this is the case, though these "scraps of Masonic forms" referred to by our correspondent, may mean more than appears on the face of them. At all events it may be well for our Lodges to be a little particular in the admission of visitors from that quarter.

SUPREME COUNCILS 33°, *A. AND A. RITE.*

The Grand Bodies of the Ancient and Accepted Scottish Rite, in correspondence with the Supreme Council for the Northern Jurisdiction of the United States, are as follows: — Supreme Council, Southern Jurisdiction, U. S. A., Albert Pike, Washington, D. C., Sov. G. Com.; Albert G. Mackey, Washington, Sec. Gen.; Supreme Council for France and dependencies, Adolphe Cremieux, Paris, G. C.; for England and dependencies, Charles J. Vigne, London, G. C.; for Scotland, J. Whyte Melville, Mt. Melville, St. Andrew's, G. C.; for Ireland, Duke of Leinster, Maynooth, G. C.; for Belgium, Edward Lischer, Bruxelles, G. C.; for Brazil, ———; for the Argentine Republic, Dr. Nicanor Albarellos, Buenos Ayres, G. C.; for Uruguay, Augustin de Castro, Montevideo, G. C.; for Peru, Antonio de S. Ferreira, Lima, G. C.; for Portugal, El Conde de Paraty, Lisboa, G. C.; for Italy, Allessandro Y. de Milbitz, Torrino, G. C.; for Mexico, James C. Loshe, City of Mexico, G. C.; for New Granada, Juan M. Grau, Cartagena, G. C.; for Chili, J. de D. Merino Benevente, Valparaiso, G. C.; for Central America, Francisco Calvo, San José, Costa Rica, G. C.

MASONIC SOCIAL REUNION.

A preliminary meeting of the Masonic fraternity of New Hampshire and Vermont was held at the Junction House, White River Junction, Vt., on Monday evening the 17th of February, to make arrangements for a grand gathering and festival. The meeting was quite numerously attended. Friday evening, March 14, was fixed upon for the first annual assembly, which will be held at the Junction House. Various committees were appointed, who will at once enter upon their duties. Carter's Band, of Boston, and Hough's Band, of Lebanon, assisted by other first-class artists, will furnish music.

A committee of five was selected to nominate officers for a permanent organization, and recommend a name. The following gentlemen were unanimously nominated: For President, Col. J. W. Robinson of Claremont, N. H.; Vice Presidents, J. S. Eaton of Woodstock, Vt., J. Willis Johnson of Enfield, N. H., and J. C. Parker of Hartford, Vt.; Secretary, A. W. Baker of Lebanon, N. H.; Treasurer, Wilson Britton of Hartford; Executive Committee, H. P. Goodrich of Lebanon, C. S. Hamilton of Hartford, and G. F. Bean of Concord. Name recommended, "Connecticut River Valley Masonic Union." These matters are to be voted upon by the full convention on the evening of the assembly.

CAPTAIN JAMES RILEY.

We have seen a paragraph floating about in the pages of some of our cotemporaries to the effect that this gentleman was rescued from his captivity among the Arabs in 1816, by the influence of the Masonic tie over his barbarous captors. This, though entirely characteristic of its author, is wholly destitute of truth. Capt. James Riley was shipwrecked and captured by the Arabs on the southern coast of Africa about the year 1813, and was rescued or rather redeemed, by the payment of a large sum of money by we think the British Consul, Mr. Wiltshire, at Mogadore. Mr. Wiltshire may have been a Mason; we are inclined to think he was, and we have the same reason for believing that Mr. Riley was also a member of the Fraternity; and to this relation may perhaps be attributed much of the kindness shown to him and his crew by Mr. Wiltshire, after their release from captivity. We have not his narrative before us, nor have we seen it since the year 1818. We think, however, there was something in the frontispiece which would seem to warrant this conclusion; but that any of his captors were Masons is a ridiculous assumption, and knowingly designed to be a piece of deception. Captain Riley was a native of Connecticut, and died at sea in 1840.

THE GENERAL GRAND CHAPTER.—INEFFABLE NAME.

We find it difficult to understand the precise action of the General Grand Chapter at its last session. We infer, however, from an article by Bro. Mackey in the last number of the *National Freemason*, received since writing our leading article for the present month, that no definite action followed the discussion which then took place. If this be so, then there was no occasion for the report adopted by the Grand Chapter of this State at its late annual session. The Tetragrammaton has never, so far as we know, been eliminated from the Ritual of any Chapter in this country, but remains where it was originally placed by the authors of the degree or those who introduced it here. That it is in its right place, may admit of doubt. We had sooner believe that it belongs to another branch of Masonry, and that the recovery followed as a sequence to the loss, without any radical change of its relations.

OBITUARY.

ILL. BRO. FREDERICK H. DORR, 33°.

This estimable brother and gentleman died in this city suddenly, we think of disease of the heart, in the early part of the last month. He was a resident merchant of the city of Buenos Ayres, in the Argentine Republic, S. A., where he had resided for many years, and where he leaves a widow. We believe he was a native of Boston, where he lived in early life. He was an active, zealous Mason, and a member of the English Provincial Grand Lodge of Buenos Ayres. He was also an honorary member of the Supreme Council 33°, for the Northern Jurisdiction of the United States, having received the degrees of the Ancient and Accepted Rite in this city. He was a brother of estimable character, and was highly respected by all who enjoyed the honor of his acquaintance. Our slight knowledge of his personal history does not enable us to write a more extended notice of him. Indeed, we were not aware of his presence in the city, until we saw his decease noticed in the public papers, though he did us the honor of a call at our office soon after his arrival from South America in the fall.

BRO. ROBERT GREER, M. D.

We were pained to hear of the departure of our estimable friend and brother, Dr. Robert Greer, aged 67 years, late city physician at Rainsford Island. Our brother received his Masonic degrees in Scotland, and since 1850 has been an active and beloved member of Columbian Lodge in Boston. It is a happiness to know that in his last moments, far from his native land, he was surrounded by kind and sympathizing friends and brothers, to whom he had endeared himself by his mild and manly virtues, and that in the home of the family of the Superintendent, grateful to him for his professional skill and care, he received every comfort which his sufferings required. He was borne to his last resting-place at Mt. Hope, by loving friends and brothers. And thus has passed away a most exemplary Christian gentleman, and a faithful and beloved brother.

"He has passed from the clasp of mourning friends,
To the arms of the loved and lost,
And those smiling faces will greet him there
Which on earth he had valued most."

C.

CHIT-CHAT.

For Sale.— A complete set of this magazine. Address the editor.

Wanted.—Nos. 5 and 8 of Vol. X. of this magazine.

The Grand Lodge of this Commonwealth will hold a quarterly communication at the Masonic Temple in this city, on Wednesday the 12th inst., at 2 p. m.

A New Masonic Temple at San Fernando, Trinidad, was dedicated on the 12th of January. The building is of two stories, situated in a convenient locality, and commands a fine view of the harbor.

Cryptic Masonry.— The Masonry that is embraced in the royal and select degrees is called "Cryptic Masonry," from the Greek word *crypte*, which means a concealed place or subterranean vault. The caves or cells underground, in which the primitive Christians worshipped, and the vaults beneath our modern churches, are called crypts. The existence of crypts under the Temple of Solomon is testified to by the earliest as well as the most recent topographers at Jerusalem.

Obituary Poetry.— The Danbury *News* says: "The few lines received on the death of several individuals, in the past week, are respectfully declined. We don't like this kind of poetry. We receive a great deal of it, but we don't seem to harden under it. Now if the authors of these affecting stanzas would only try to control their feelings, and not give way to the bitterness of their grief, it would be much better for them and for those depending upon them. They would find the world to be brighter; they would grow purer and nobler themselves, and might, in time, and we don't think it is too much to hope for — might learn to spell."

Masonic Ball.— A grand full dress Masonic ball was given at Bury, St. Edmonds, Eng., on the 24th of January. It was largely attended, and according to the English papers, was a magnificent affair. The halls were all brilliantly dressed with Masonic banners, devices and emblems of every description; some of which were appropriate enough, while we on this side of the Atlantic, should consider others of them quite out of place. Everything passed off successfully and pleasantly.

The Provincial Grand Lodge at Bombay, India, held a half-yearly communication at Byculla in November, the Hon. Mr. Justice Gibbs, District Grand Master, presiding. In his opening address he stated that the Lodges in the Bombay district have been working the past year with that cordiality and harmony with which Freemasonry ought to be worked in every part of the globe. A vote of condolence with the family of the late Lord Mayo, the Patron of Freemasonry in India, was passed.

Expulsion.— John Reed has recently been expelled from Masonry by Western Star Lodge, the Chapter, Council and Commandery of Nebraska City, for unmasonic conduct. By the law and the usage of Masonry in this country, the expulsion by the Lodge was sufficient to remove him from the other bodies named. We infer, therefore, from the action had in the case, that the offence was of an unusually aggravated character, and that the brethren were bent on making the expulsion certain. He is said to be a "bright Mason," and a druggist by profession.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXXII.] APRIL 1, 1873. [No. 4.

SUSPENSIONS AND EXPULSIONS.

We are asked whether the suspension of a member for non-payment of dues operates as a bar to his admission as a visitor to the Lodge suspending him?

Suspensions in Masonry are either general or local. (1). They are *general* when resulting from immorality, disloyalty or other offences subversive of the laws, or prejudicially affecting the welfare of the institution at large. (2). They are *local* when predicated on causes entirely of a local character, affecting only the relations of the delinquent with the particular Lodge of which he is a member. The laws which govern them are similar in their administrative processes, but are essentially different in their jurisdiction and the penalties attached to them. Both are governed by the common law of equity, and both secure to the accused service and hearing before conviction. The rule of the civil law, that the accused shall not be adjudged guilty before hearing and trial by his peers, is also the rule of Masonic law.

Conviction, under the first of the foregoing definitions, suspends the delinquent from all his rights and privileges as a Mason, and during its continuance, denies him all Masonic fellowship with his brethren. It differs from *expulsion* in degree only, and is rarely imposed except for offences of secondary importance, as where there is a reasonable presumption of the reformation and ultimate restoration of the offender. On the other hand, expulsion holds out no such inducement, and entertains no such hope. One is correctional, the other final; with rare exceptional cases.

Suspension, under the second of our definitions, rests absolutely or primarily on the relations of the delinquent to the private Lodge of which he is a member, and may be awarded by the Lodge, for causes that are not material to the general interests or welfare of the institution, as affecting either its public reputation, or the acquired rights and immunities of the accused as a member of the Masonic family at large. "The majority of the members present at any Lodge duly summoned," say the Constitutions of the Grand Lodge of England, "have an undoubted right to regulate their own proceedings, *provided that they are consistent with the general laws and regulations of the Craft.*"

The candidate for Masonry, by his initiation is invested with the inherent privileges, and becomes entitled to all those personal benefits and advantages which, under the old constitutions, charges and regulations were possessed and enjoyed by individual members of the fraternity before the organization of private or particular Lodges, as they now exist, and which are indisputably "consistent with the *general laws and regulations of the Craft,*"— not the local laws of any particular State or country, but such as are absolute and universal in their application. The present system of private Lodges, as subordinate to Grand Lodges, first came into existence in the early part of the last century. Anterior to that period, Lodges were voluntary associations or companies, having a power of correction within themselves, except so far as the subject-matter in controversy was under the control of the ancient constitutions and charges, or was carried by appeal to the General Assemblies of the Craft. At the organization of the first Grand Lodge at London, their condition was changed, and they were brought under more reliable and conservative regulations. It was not, however, until some few years after, that the custom of holding *isolated* or occasional Lodges, for the making of Masons, was abrogated, and charters or warrants from the new Grand Lodge were required; when, without which, their proceedings became illegal; and it was not until a later period, that the Lodges, so authorized, were empowered to confer the second and third degrees; these being held under the immediate control of the Grand Lodge. The granting of this power placed the Lodges substantially where they now are, and invested them with the privilege of making Masons at their convenience. They were likewise authorized to receive members and to enact laws for their own government, not inconsistent with the ancient usages of the Craft, or the prerogatives of the Grand Lodge. Or, in other words, they were clothed with a "power of correction within themselves." But this power did not extend to *expulsion* from Masonry. That was reserved by the Grand Lodge; and we accordingly find in the present constitutions of England the declaration that, "In the Grand Lodge alone resides the power of enacting laws and regulations for the government of the *Craft*, and of altering, repealing and abrogating them, *always taking care that the antient landmarks of the Order are preserved,*" * * * and that, "*in the Grand Lodge alone* resides the power of erasing lodges and *expelling brethren* from the Craft, a power which it ought not to delegate to any subordinate authority." By the constitutions of the Grand Lodge of this Commonwealth, it is provided that in any trial where the verdict is *suspension* or expulsion *from Masonry*, an attested copy of the proceedings shall be sent up at the ensuing meeting of that Body for examination and confirmation. Until so confirmed, the action of the Lodge is held in abeyance, except that in the meantime expulsion operates as a suspension of the rights of the accused. And this appears to us to be a consistent and proper regulation; for suspensions of this kind are, for the time being, but modifications of expulsions, and should be controlled by the same general laws. It is important, however, that the distinction between suspension from *Masonry* and suspension from *Membership* should not be lost sight of. The Lodge, *per se*, has no power to suspend or expel from *Masonry*, independently of the confirmatory action of the Grand Lodge; while, on the other hand, it is invested with ample power to suspend or vacate individual memberships, without the concurrent action of the Grand Body under which it holds, taking care that the prescribed legal forms in such cases are complied with. Candidates are initiated not into *lodges*, but *by* them, into *Masonry;* and are not therefore amenable to the particular laws of the initiating Lodge, until, by another process, they become members of it.* The additional privileges and advantages accruing to a member by virtue of his membership, are such as are guaranteed by the by-laws of his Lodge, and are wholly independent of the more general privileges conferred by his initiation. They may be forfeited by a non-fulfilment of the conditions on which he was admitted to them; as, for insubordination to the requirements of the by-laws, the commands of the Master,

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* No man can be entered a *Brother* in any *particular* Lodge, or admitted a *member* thereof without the *unanimous consent* of *all* the members of that *Lodge* then present.—*Old Regulations*, 1720.

or non-payment of dues; but such forfeiture does not reach beyond the jurisdiction of the Lodge itself, and does not therefore impair any of the rights acquired by his admission into Masonry, as a homogeneous family, governed by laws of universal application. The distinction is an important one. Masonry, using the term in its broad and comprehensive sense, is one thing. The Lodge, with its specific and limited powers, is another thing. The first is a universal society, embracing men of all nations and all tongues, having a common object in view, and acknowledging allegiance to laws and usages of a common origin: the other is a subordinate and private association, composed of members drawn from the universal family, and clothed with delegated powers to perform such acts, and discharge such duties, as are required by the conditions of its existence. That it may the more effectually discharge these duties, it is also invested with special powers to enforce its own regulations, and to discipline its own members for any wilful violation of them. Beyond this, it has no absolute penal powers whatever. It may remove a member from the Lodge, but it cannot remove him from Masonry, or divest him of any of his original Masonic privileges. And yet, though this be true as an independent proposition, it is not to be received as a bar to prevent the Lodge from taking such steps in this direction as, in its own wisdom, the interest or honor of the fraternity at large may demand. It is authorized by the accredited usages of the fraternity everywhere, not only to enforce obedience to its own local laws, by such penalties as are within the scope of its powers, but it may arraign an offending brother subject to its jurisdiction, on charges which, if proved, would expose him to the highest penalty known to the criminal laws of Masonry. But its proceedings in such cases, and the result of its examinations, are incomplete, and, with the exception before noticed, inoperative, until confirmed by the higher power.

But we are extending this article beyond our limits, and must bring it to a close. The conclusions, then, at which we arrive, are —(1). That the Lodge possesses no power of itself to suspend or expel an offending brother from the privileges and benefits acquired by his initiation, but that such power "resides in the Grand Lodge alone."—(2). That each and every Lodge is authorized and empowered to make all the necessary regulations for its own government, and the discipline of its own members, provided they are "consistent with the general laws and regulations of the Craft," and not inconsistent with the constitutions and special regulations of the Grand Lodge under which it holds.—(3). That it is competent for any Lodge to suspend a member from his rights and privileges, as such, for non-payment of dues, the violation of the provisions of its by-laws, or other unmasonic conduct; and that it may also vacate memberships, for adequate cause; the proceedings in each case being conducted in accordance with the requirements of the Grand Lodge.—(4). That the effect of suspension by the Lodge is to exclude him, during its continuance, from all the particular rights, privileges and benefits conferred by his membership.

And now, in conclusion — How is the right to *visit* affected by suspension from membership? There is no clearly defined rule of practice on the subject. It is, however, held by high authorities in this country, that the right is in no way affected by the suspension, and that the suspended brother may visit his own Lodge "without let or hindrance." This would undoubtedly be true, if the right to visit was absolute and unqualified; because, in that case, it would clearly fall into the class of absolute rights acquired by initiation, and could not, therefore, be impaired by the local regulations of private Lodges. But it is wanting in this important element, and the exercise of it must therefore be controlled by the correlative conditions. By the constitutions of the Grand Lodge of England, as well as by those of the Grand Lodge of this Commonwealth, and of other jurisdictions in this country, "a brother who is not a subscribing member to some Lodge, shall not be permitted to visit any one Lodge in the town or place where he resides more than once during his secession from the Craft." The right to visit is not therefore an absolute one, nor can it be classed among the general and inalienable rights which the candidate acquires by his initiation, and of which he can be divested only by suspension or expulsion from the Order. We do not, however, cite this rule with any view to argue from it, that the suspension of membership in one Lodge, carries with it suspension of the right to visit in another; for we are satisfied with the existing practice, as both legal and generous; but refer to it as evidence that the Lodge is itself clothed with a controlling and independent power in the admission of its visitors. Besides, it is held by some of the best Masonic jurists, that "suspension from the Lodge does not abrogate the connection between the member and his Lodge, but places his rights in abeyance only." Under this rule his membership continues, with the right to exercise its privileges temporarily suspended. His membership remains with his Lodge, and bars him against affiliation with any other Lodge. This is clear; but his right to visit his own Lodge is not so certain. By his membership he acquired an absolute right to do so. This was one of the privileges guaranteed to him, no less by the by-laws of his Lodge than by the general laws of Masonry; and is the correlative of his right to participate in all the transactions and benefits of the Lodge. It should seem, therefore, that the suspension from *all* the rights and privileges of membership also includes this. We cannot see any logical reason for making it an exception. The matter, however, is perhaps not of much importance, because it is to be presumed that his own sense of propriety would be sufficient to restrain any brother from obtruding himself into a Lodge from which he had been suspended for the violation of its laws, and where he must feel that his presence would not be agreeable.

ERRORS IN FREEMASONRY.

DEAR BRO. MOORE,— So great a change has taken place in some of the modest features in Freemasonry within the last twenty or thirty years, that it has excited the anxious solicitude of some of its warmest friends. Of course these departures from ancient usages were not effected at a single bound. They are the results of time, and have insidiously wormed themselves into favor through the eagerness of "itching ears" and the fascinations of external pomp. Were these modifications confined entirely to the ritual, they might be controlled and corrected, but when its government and external management, as well as the ritual, are seduced to the prevailing spirit of the age, without regarding their native elements, and a lassitude in Masonic customs recklessly indulged, there can be no assurance felt for the healthful perpetuity of the society. To group the many little items which are practised, and conspire to mar the beauties of the inner Temple and destroy the symmetry of its outward walls, would be a task too formidable for a single pen, and too inoperative, when it is evident that appealing lamentations fall listlessly upon the ear. There is one, however, to which I would deferentially draw attention, that really deserves a reformatory consideration. Though not of very common practice it has occasionally occurred and has done its full share in adulterating the

spirit of true Masonry. I refer to the introduction of foreign and uncongenial subjects in the writings and official Addresses of some of our distinguished brethren. Many of the Craft, without reflection, have been led through these media to believe that matters of public interest may properly be considered and legislated upon, if the object be a deserving one. At the same time they would shrink from the discussion of politics and religion as they understand the two terms. But the true signification of both are misconceived. However, be that as it may, it is in this manner the young and ignorant have blunted their acute sensitiveness regarding the mysteries and purposes of Freemasonry.

The opening topics in these addresses bring under review the physical, moral and commercial condition of the world, noting every disturbance a country may experience from wars, revolution, civil strife, pestilence, famine, religious feuds, party divisions, adversity, prosperity, humiliation and national glory, accompanied by well selected phrases of sympathy, commiseration or gratulations. It is true, reference to all these various subjects may not be found in any one particular address, but they may be grouped from a number. Nor are they found quietly nestled in a corner; they stand out in bold relief. Emanating as they do, from authoritative positions, the natural inference is that the fraternity really had the supervisory care of the moral and political condition of the world, and it depended mainly upon their efforts to avert any threatened danger and correct any error or abuse with which a people may be oppressed. It would be appropriate for the Emperor of Russia to delineate the status of the political condition of the several countries of the world, tendering words of encouragement to such as were endeavoring to crush out the liberties of a people. It would be proper for the Queen of England to bring to the attention of her subjects, in detail, the irritating questions disturbing the quiet of her neighbors. It would be equally consistent for the President of the United States in his annual message, to review in the same manner the political struggles of a people endeavoring to break off the shackles by which they are enthralled and to tender, in sentiment at least, all the aid his official functions allow. Such subjects rightfully attach to public documents emanating from monarchial or federal executive sources. Vital and important interests, affecting the safety, honor and perpetuity of their respective countries, are under their special care and supervision, and it is mainly through these channels authentic information is derived respecting public affairs. But such and kindred subjects have no identity with the Masonic system, nor are they admissible elements in its composition. Neither are they harmless even though they are introduced simply to make a paragraph or to adorn literary compositions.

It is hard under the most favorable circumstances to subdue and give proper direction to the ordinary debates in grand and subordinate Lodges, composed as they sometimes are, of gentlemen who have never given Masonry their particular study. How much more difficult then the task in seasons of extraordinary commotion? It is well remembered that during the fratricidal strife in this country, personal feeling could scarcely be restrained, under the strong excitements of the day, from plunging the poniard of political rancor into the bosom of our beloved Masonry. Had it not been for the large conservative element controlling the vehemence of the impetuous and revengeful, if the solemn requiem of Freemasonry had not been sung, its strong walls at least would have been shaken to their very foundation. Other occasions may arise, in which similar opportunities would be afforded for giving expression to like unmasonic feelings, when no hand would be found upraised to avert the blow, nor tongue willing to defend her well-toned principles. The past history of the Institution indicates how ready its members have been to smother its principles under an extraordinary pressure for the purpose of using its power in the interest of political intriguers and ambitious aspirants. Early in the seventeenth century we learn it was used to pave the way for the restoration of the Stuarts to the throne of England. At a later period, in Sweden, it assisted in placing one of Napoleon's generals on the throne, and in France it was used as a matter of speculation and vanity. Still later in the present century, in this country, it was forced upon the sacrificial altars of public clamor, that by it the political position of unscrupulous partizans might be advanced. Other instances probably might be traced in its history, in which its auspices have been courted and its power used in matters of questionable propriety. These instances are sufficient of themselves to admonish our official teachers to avoid extraneous subjects and guard well the citadel which protects the inner Temple from secular encroachments. Although we may have the experience of the past and an enlightened brotherhood in the present, with the principles of the Institution more fully discussed and better understood, still human nature is the same now as then, and as difficult to control.

Another subject germane to this, developes an error which, if not so obviously inconsistent, certainly tends with equal force to impair the perfect identity of Freemasonry. I refer to the use of its name for purposes not literally Masonic — it matters not whether it should be to further financial schemes or in uniting in public civic demonstrations. It may not be necessary or wise to insist upon a very tenacious adherence to all the old peculiarities of Freemasonry, although much less injury would result from such rigidity than from a more flexible rule; but it should be the aim of the brethren, while in the pursuit of any enterprise in which a promiscuous community may unite, to avoid associating with it the name of Masonry. The Institution has its own enterprises, its own benevolent work, its own fraternal schemes; and its benignant care diffuses itself through every artery of its system. It has no fellowship with anything not purely Masonic. Notwithstanding it might prove difficult to trace the line separating the benevolent efforts of Freemasonry from those of kindred associations, there is nevertheless a constitutional limitation to its acts, intending to check indiscriminate latitude in any direction. The fundamental principles of the Institution are centered in its old Landmarks, controlling and circumscribing its operations, and yet their restrictive elements are frequently perverted and sometimes used to shield inconsistent liberties. It must be admitted, however, that while the Landmarks furnish the most wholesome and equitable rules for Masonic guidance, they are founded on principles too elastic, too comprehensive and too widely diffused through the moral structure of the universe to suppose their illimitable attributes could be hampered by the regulations of any one institution. They give soul and character to every ethetical system of morals in the world, and impulse to every noble suggestion of the human heart. Therefore, while the operations of Masonry are necessarily restricted to certain constitutional regulations, it is not pretended that its adherents are thereby restrained, as individuals, from engaging in any other benevolent undertaking commensurate with the charitable promptings of their hearts. But it does insist that these outside operations shall be conducted upon their own merits alone. The Institution has its own identity to protect. It becomes weakened and impotent upon any attempt to force an application of its functions to objects beyond its own jurisdictional limits. It was never intended that Masonry should array itself in favor of or in opposition to any system or condition of society. It may with the utmost propriety school its votaries in its systems of virtue, morality and benevolence, which may very properly take a practical form through individual and associated efforts outside of Masonry. But even under such circumstances the Institution cannot properly be associated with such foreign transactions. There may be in this position a seeming inconsistency in view of the charitable character of Freemasonry, but a careful scrutiny of its organic peculiarities will satisfy the most skeptical of its orthodoxy. Its hundreds of virtues have substantially been retained through the vicissitudes of generations. It is only of late years that its frame-work is being exposed. There seems to be but a thin veil obscuring the secret work of the Temple from the curious gaze of the outward world. There was a period in its history when Freemasonry was esteemed a mysterious sodality, unfathomable by the profane. At that time public eulogistic disquisitions on Masonry were scarcely ever heard. Nor were public advertisements seen inviting the brethren to witness a Masonic Degree; nor printed reports of "Boards of Relief" vauntingly exposing Masonic Charities. Were there not an inward power which feeds its vital flame, Masonry would lose its charms. Thanks to its beautiful, solemn and heart-touching acroamatical system, there is a potency given to its virtues and a fascination to its mystical labors which impart a peculiar unction to the silken cord which binds its members as a living fraternity.

Substituting another initial of my name, I still most cordially subscribe myself, Yours in fraternal love, E.

THE PRINCE OF WALES AND FREEMASONRY.

GRAND MASONIC FESTIVAL AT LONDON.

The 31st anniversary festival of the Royal Masonic Benevolent Institution for aged Freemasons and the widows of Freemasons, was celebrated at Freemasons' Tavern, London, on the evening of the 24th of February, with a success hitherto unprecedented. The Prince of Wales, P. G. M., presided, and was supported by the Marquis of Ripon, Grand Master, the Earl of Carnarvon, D. G. M.; other Grand Officers, and a body of nearly two hundred Stewards, representing the principal Lodges in the metropolis, and the Provincial Grand Lodges of Cumberland and Westmoreland, West Yorkshire, Derbyshire, North and East Yorkshire, Bristol, Leicestershire and Rutland, Northamptonshire and Huntingdonshire, Hampshire and the Isle of Wight, Sussex, Herts, Lincolnshire, Middlesex, Cheshire, Herefordshire, Berks, and Bucks, East Lancashire, Surrey, Essex, Devonshire, Oxfordshire, Somersetshire, Wilts, and British Burmah; about 400 other members of the Craft, and something like 300 ladies, who graced the large gallery during the proceedings of the evening. As all the brethren were in full Masonic costume, and many were blazing in jewels of great value, an appearance was presented rarely witnessed on these festive occasions.

The following were the vice-presidents of the Board of Stewards:— The Right Hon. Lord de Tabley, P. G. M., Cheshire; the Right Hon. the Earl of Limerick, P. G. M., Bristol; the Rev. John Huyshe, M. A., P. G. M., Devonshire; the Right Hon. Lord Methuen, Wiltshire; Lieut. Col. Charles Lyne, P. G. M., Monmouthshire; the Right Hon. Earl of Shrewsbury and Talbot, P. G. M., Staffordshire; Sir Watkin Williams Wynn, Bart., M. P., P. G. M., North Wales and Shropshire; the Right Hon. Lord Skelmersdale, P. G. M., West Lancashire; Robert John Bagshaw, Esq., P. G. M., Essex; the Right Hon. Earl of Mount-Edgcumbe, P. G. M., Cornwall; Lieut. Col. A. W. Adair, P. Prov. G. M., Somerset; the Right Hon. Lord Tenterden, C. B., Senior G. Warden; Bro. Major John Creaton, P. G. M., and P. M. No. 2; and Joshua Nunn, P. G. S. B., P. M. 134, treasurer to the board.

We have been somewhat particular in giving the names of the distinguished brethren present on this interesting occasion, as showing to our American readers the hands in which the interests of our institution in England are lodged, and as indicating somewhat, the estimation in which it is there held by those who may reasonably be supposed to be capable of appreciating its value.

The dinner having been disposed of, the Prince of Wales rose amid loud cheering, and after a few appropriate words gave as the first toast of the evening (always usual on such occasions)—"The health of Her Majesty the Queen, and the happiness and prosperity of the Craft," which was of course enthusiastically received. The Marquis of Ripon, Grand Master, then in fitting terms gave "The Health of the Prince of Wales." To this His Royal Highness replied:

"Most Worshipful Grand Master and Brethren,—I can assure you that I feel sensible of the kind manner in which your Most Worshipful Grand Master has proposed my health, and I thank you for the most cordial manner in which you, brethren, have received it. It is now two years since I had the pleasure and advantage of meeting my Masonic brethren, and I can assure them that it has been a cause of great pleasure to do so again, and to see this charity supported by so many brethren of eminence (hear, hear). I think you will believe me when I tell you that it is more than idle words when I assure you most deeply that I have the interests of our great brotherhood at heart (prolonged applause). Although I was initiated into the mysteries of the Craft in a foreign land, I was deeply impressed with the principles of our brotherhood, and from that very moment to the present time, I have always considered myself as a truly English Mason. I have so many other duties to attend to that I cannot give so much attention to the interests of our Craft as I should like, but whatever assistance I can give I will give most cordially, and most heartily. I thank you once more for the kind way in which you have received the toast, and I also thank you in the name of the Princess of Wales and the rest of the Royal family" (tremendous cheering).

"God bless the Prince of Wales," was here given by the professional singers.

"The health of the Earl of Zetland, P. G. M.," was then given, to which Lord Tenterden returned thanks. This was followed by another speech from the Prince of Wales, who said:

"Most Worshipful Grand Master, the toast that I have now the honor of proposing to you is, I may say, the so-called toast of the evening (hear, hear). I have to beg you to drink "Success to the Royal Masonic Benevolent Institution for aged Freemasons and Widows of Freemasons" (loud cheers). I was certain that this toast would be most cordially responded to, as from the numerous assembly that I see before me, I feel convinced that the Craft in general and those around me are deeply interested in the success of this great institution. It shows to me that you agree with what has been stated by my honorable friend near me of the great tenets of the Craft. I feel sure that those who have preceded me this evening could have explained to you in a manner far better than I can, the principles and objects of this charity, and I feel fully convinced that you will be as liberal as it is in your power to be on this occasion. As you are doubtless aware, my late grand uncle, the late Duke of Sussex, who was formerly your Grand Master, and one whom I have always understood took the deepest interest in all that concerned our Craft, was one of the first to suggest the institution for aged male Freemasons, which was warmly taken up by the Grand Lodge and its Presidency, and the sum of £400 a year was voted. Since that time—years afterwards—our most worthy and excellent, and I may say revered, late Grand Master, the Earl of Zetland, whom I regret is not here this evening, extended the benefits of this institution to widows; and, although the funds are separate, we may consider them to some extent united, as widows receive a benefit from them. In 22 years 147 widows had received annuities of £25 each, at a cost of £19,000; 352 indigent Masons annuities of £26 each, at the cost of £40,000. It is proposed that after next month, male annuitants will have £36 a year, and the widows £28 a year, being an increase of £10 and £3 on each. If I am not incorrect there is the greatest confidence in the management of the institution and the way in which it is managed (hear, hear) The male annuitants receive now only £1300 per annum, and the expenditure is over £4000 a year; the females have £800, and the expenditure for them is £1200, not accounting for working expenses, so that the expenditure for some years past has caused a deficiency of between £4000 and £5000 per annum. Let me, therefore, call upon you once more to do your utmost to render this deficiency as small as you possibly can. I feel sure that no long speech of mine will be needed to induce you to do this. It is said that brevity is the soul of wit, and therefore I will be brief. I thank you once more for the cordial manner in which you have received me; and if in taking the chair this evening I have in any way augmented the funds of this institution, I shall return home feeling that I have done a pleasing duty. I give you 'Success to the Royal Benevolent Institution for Aged Freemasons and Widows of Freemasons.'"

The toast was cordially received, and Brother Terry, the Secretary, read the list of subscriptions, which amounted to the handsome sum of £6,686 6s. 6d., the most prominent of the individual subscriptions being that of Brother the Rev. J. Huyshe, Prov. Gr. Master, Devonshire, £300.

Thirty-three thousand and odd dollars, must be admitted to be a very handsome subscription to be taken up on any one occasion for benevolent purposes. At least we Masons in America should so consider it.

SUPREME COUNCIL 33° — OFFICIAL.

Office of Grand Commander
of Supreme Council 33°, North. Mas. Juris.
Portland, Me., Feb. 1, 1873.

I am called upon to determine what are the powers, etc., of an active or honorary member of our Supreme Council, who has, permanently or temporarily, removed into the jurisdiction of another Supreme Council.

The thirty-third grade is an *official* grade. The supreme authority, or Grand Mastership of the Rite is vested in the Supreme Council, the members of which are the peers of each other and to all intents and purposes, *officers*. It is one of the inherent characteristics of an office, that it is *local;* that is to say, that its possessor can exercise no authority, *as such officer*, outside of his own territorial jurisdiction.

The Grand Constitutions of the Rite recognize the doctrine of exclusive territorial jurisdiction, and the principle that an officer who permanently removes from his jurisdiction vacates his office.

Section 2 of Article III of the Constitutions of 1786, is as follows: "If the former of these officers die, resign, *or remove from the place without the intention of returning*, the latter shall succeed to his office, and shall thereupon appoint another Grand Inspector to fill his own place thus vacated."

Section 3 of same Article provides that, "If such second officer resign, die, *or permanently remove*, the first officer shall fill the vacancy so occurring," etc.

By Article IX. "In a country under the jurisdiction of a Supreme Council of Sovereign Grand Inspectors-General, which has been duly constituted and is recognized by all the other Councils, *no Sovereign Grand Inspector-General* or Deputy Inspector-General can exercise his individual powers, *unless he shall have been recognized and confirmed* by such Supreme Council."

By Article XVII. "It requires a majority of votes to invest with legal authority the acts of individual Sovereign Grand Inspectors-General, done in a jurisdiction where there exists a Supreme Council of the 33d degree, duly constituted and recognized. Wherefore, in whatever region or territory is of the dependencies of such a Council, no such Inspector can individually exercise any power, unless he has first obtained authority from such Supreme Council; or, if he belongs to another jurisdiction, until he has been empowered by that authorization, which from its phraseology is termed an *exequatur*."

These provisions clearly limit the powers, etc. of Sovereign Grand Inspectors-General to the territorial jurisdiction in which their Supreme Council is located, and of which they are permanent residents.

And I decide:

1st. An active member of the Supreme Council, by removing permanently into another jurisdiction, *ipse facto*, vacates his active membership.

2d. If he removes into a jurisdiction in which there is no Supreme Council, he retains all his powers, and may proceed to organize a Supreme Council according to the Constitutions.

3d. If there is a regularly established Supreme Council in the jurisdiction to which he removes, all his powers as a Sovereign Grand Inspector-General remain in abeyance until he is recognized and confirmed by such Supreme Council; and when so recognized and confirmed, he can exercise only such powers as are granted to him by his recognition, without regard to those he formerly enjoyed; in this jurisdiction he can be invested with no higher powers than those of Ill. Inspector-General and Honorary member of the Supreme Council, and no permanent resident of this jurisdiction can be fully recognized as a possessor of the thirty-third grade until he shall have taken the Oath of Fealty to our Supreme Council.

4th. No one can constitutionally be an active member of a Supreme Council of any other jurisdiction than that in which he resides.

5th. The same principles apply to Ill. Inspectors-General.

6th. Sov. Gr. Inspectors-General and Ill. Inspectors-General, temporarily residing or visiting in another jurisdiction are, by Masonic courtesy and comity entitled to visit and be received in their official capacity, but subject to the direction of the Supreme Council.

7th. The election of a Sov. Gr. Inspector-General resident of another jurisdiction, as an Honorary member, is a mark of honor, but carries with it none of the privileges conferred by the constitution on resident honorary members.

8th. A Supreme Council may legitimately appoint one of its members, Active or Honorary, temporarily residing in another country to represent it near the Supreme Council of the country in which he then resides, and he retains his original allegiance; but upon a permanent change of residence the foregoing principles apply and he becomes a *thirty-third* at large, without powers, and of the obedience to the Supreme Council into whose jurisdiction he has moved.

JOSIAH H. DRUMMOND, 33°,
Sov. Gr. Com.

LETTER FROM IRELAND.

We are permitted to make the following extract from a private letter to P. G. M. Lewis of this city, from our distinguished brother, Robert Walker, Jr., P. G. Sen. Warden of the Provincial Grand Lodge of No. Munster.*

"I have delayed a fortnight in thanking you for your thoughtfulness in sending me this splendid volume, (Proceedings G. L. Mass. 1871), which is a credit to the enthusiasm and prosperity of Masonry in your State. The reason of the delay is, I wished first to read the work. I have done so from cover to cover with deep interest. I have traced your Masonic history from the signing of the DECLARATION to the present, and I feel as though I personally knew the brethren who have come to the front in Massachusetts for some years past. Your present G. M., Sereno D. Nickerson, I have shaken by the hand in imagination many a time, and I hope it may be my good fortune to visit America some time. Since making your acquaintance and, shall I not add, reading your State-Masonic life, I have become possessed of a strong desire to visit Boston. I can only hope that my professional avocations will some day demand a tour across the broad Atlantic. Give my very fraternal regards to Bros. Cheeney and Manning, also the brethren named at the head of this note; I feel as though I ought to send a message to Bros. Moore, Dame, Gardner, the Bishop of Colorado and others,—men of large hearts, large sympathies, men, in fact, *Masons* in the true sense of the term, whose hearts and heads fit them for a front place in the progress of civilization, and whose influence cannot be overstated in the constant fight maintained between truth and error.

"Such men make Masonry a vital power, which in due time will crush infidelity and superstition out of the world. I would that we could emulate your spirit here, and enter into a noble rivalry in maintaining the dignity and influence of our Order. We want to be roused to action, and I look upon it as evidence of general apathy and coldness that I am said to be an enthusiast here. * * *

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* Whose diploma we have the honor to hold as an *honorarium*.—ED.

"I visited officially a Lodge in Tralee (in Kerry) last week. I met some fine, worthy fellows. My reception was too flattering. I found them most anxious to maintain our Ancient Landmarks, and most desirous of instruction. Our system of visitation and inspection is at present a dead letter as compared with yours. Our Provincial Grand Lodge meets to-morrow, when I shall give them an outline of your doings in the hope of stimulating our sleepy members.

Yours always fraternally,
ROBERT WALKER, JR."

AN HISTORIC BIBLE.

MY DEAR BRO. MOORE:

The following historical items are of so much interest that I forward them to you for insertion in your Magazine, hoping in this way to secure to them a permanent record. The article is found in the *American Bibliopolist* of a recent date.

Fraternally yours,
Boston, March. 13, 1873. CHARLES H. TITUS.

In St. John's Lodge, No. 1, A. F. & A. M., of Newark, N. J., there is an old black letter Bible, printed in 1549. This Bible is of Thomas Matthew's translation, a folio, in the gothic letter, and was printed by "Ihon Daye and William Seres." The title page to the Bible is gone, but the title page to the New Testament is there and perfect, with the date 1594, and it is otherwise in good condition, having the last leaf with the colophon and printers' names. It was presented to the Lodge in the last century by an emigrant from the mother country, the emigrant having previously affiliated with the Lodge. In the year 1825 it was stolen from the Lodge, and remained away for twenty-five years, and in 1850 it was traced to Philadelphia, and finaily recovered and returned to the Lodge in 1857. During the wanderings of these thirty-two years it lost its first title page, but also gained something, in having pasted on the inside of the cover a rare engraved portrait of Washington, one which the writer, although having seen many collections of Washington portraits, never remembers seeing before.

At the time Washington had his headquarters in Morristown, N. J., a part of the jewels and furniture of St. John's Lodge was loaned to the "travelling Lodge" formed in the part of the colonial army then wintering at Morristown. Among the things so loaned was this Bible, and during the winter, General the Marquis of Lafayette, then with the army, was entered, passed, and raised to the sublime degree of a Master Mason. This Bible was used in the ceremonies, and Lafayette took his obligations upon it. It is known that Washington officiated as "Master," on these occasions. The associations connected with this Bible make it an interesting object to all Masons, while its age and antiquity give its value to the book lover and antiquarian. Lowndes gives its first title thus:—

The Byble
Nowe lately with greate industry and Diligence recognized
(by Edm. Becke).
Lond. by Ihon Daye and William Seres.
17 Aug. 1549.

And further says that there are copies of this impression in the Lambeth, British Museum, Bodleian, and other libraries. A copy with one leaf wanting, sold at auction for £6. 10s; other copies sold for various sums, one as high as £40. The facts in reference to the Bible having been used during the "making" of Lafayette, were obtained from several old members of the Lodge, one of these members being now eighty years of age. He, with the others, had the circumstances related to him by other earlier members who assisted at, or were known to those who did so assist, at the ceremonies above related. It is unnecessary to tell any member of the Craft that information derived from thorough Masons in regard to matters of this kind are likely to be very correct. The Master's chair used on the occasion, though much worn, is looked on with veneration because it once sustained the form of the father of his country.

MASONIC READING-CLUBS.

"The reading of books and the daily occurrences of life, are continually furnishing us with matter for thought and reflection."—*Spectator.*

The lack of information among the Craft as to current events specially interesting to them, is deplorable. There should be with Masons more desire than now exists to acquaint themselves with what is occurring in that great society to which they belong; which, unlike any other, stretches out into the four quarters of the globe without losing its unity. No more interesting study can engage the attention of men than that appertaining to the origin, growth and present condition of Freemasonry; but especially should its history and existing power and influence be understood by its members, who, thereby would more fully appreciate the liberality and benevolence of its principles and the duties they enjoin. Doubtless there is a large class of inquiring, reading Masons who would rejoice to possess all the means through which the past and present of Masonry can be learned; but circumstances (principally financial, but easily overcome by co-operation), preclude the possession.

There are in the United States and Great Britain and Ireland, not less than a score of periodicals published in the English language and devoted to the dissemination of Masonic information. Could these be placed in the hands of the members of Lodges generally, it would tend greatly not only to enlarge the sphere of their Masonic knowledge, but create an intelligent and lively interest in whatever is connected with the universal brotherhood. Is it not practicable to have these works in every Lodge in Massachusetts? And may they not be introduced there through the agency of reading-clubs or associations? Such clubs are maintained with entire success by members of the learned professions and literary societies, enabling each subscriber to learn, at little cost, all that is passing in the world on all subjects engaging his attention. For example, fifteen or twenty physicians associate and contribute for the purchase of medical reviews, magazines, etc., and thus they possess whatever is published, in all languages, serviceable to them professionally, and at an inconsiderable expense. The books are transmitted to each associate according to an equitable working plan agreed upon.

Such a scheme is entirely practicable for the acquirement of Masonic works. Let it be tried in the Lodges. The good it promises is worth the effort to adopt it. There is not a Lodge in the Commonwealth whose members could not support one reading-club; and there are a number whose membership ought to sustain several. In Boston, the members of Saint John's, Columbian, and Winslow Lewis Lodges would do a good work by initiating the formation of these clubs. And in the country, where, perhaps, their benefits would be most enjoyed, let members of Montacute, Republican, Mystic and King Hiram Lodges follow the example. It is not too much to predict that when the advantages of reading-clubs are once realized, there will be no Lodge without one. Then the term "bright Mason" will have a significance which will make it more to be coveted than it now is.

Suppose, for example, the establishment of a reading-club should be started, first, in Eleusis Lodge under the direction, perhaps, of our most worthy Brother J. M. Rodocanachi, a devoted and earnest member of that body. He would gather about him fifteen or more of the members of the Lodge, each agreeing to contribute a few dollars annually for a fund for the purchase of periodicals, and, perhaps, for other Masonic works. The fund having been procured, the publications desired are obtained, and by a plan of distribution, determined by the subscribers, the club goes into operation. It is not necessary that subscribers should be of one Lodge; it would be far better to associate Masons whose residences are not far apart, so as to facilitate the circulation of books from one associate to another.

An acquaintance with the history, jurisprudence and working of Freemasonry by its members, is requisite to ensure its stability and permanent influence.
J. T. H.

THE ROSE † DEGREE IN ENGLAND.

A Chapter of Sov. Pr. Rose Croix of H. R. D. M., was held at the Masonic hall in Newport, Eng., on Monday the 17th of February. A reporter of the *London Freemason* says:

"By permission of the brethren, ladies and gentlemen, properly introduced, whether by members of the Order or not, were allowed to inspect the decorations, which constitute a great feature of this really beautiful chivalric degree. The brilliantly lighted altar, the splendidly wrought banners (not fewer than eighteen in number), and the other sumptuous embellishments were witnessed with admiration by those who were thus privileged, the ladies especially being charmed with the *coup d'œil* presented in the principal room. In truth, it was a scene sufficient to dazzle the eyes of any ordinary observer. We were pleased to hear a highly commendatory remark from Major Shadwell Clerke (the father of the Chapter), who is so frequently engaged in Masonic ceremonials both in the Metropolis and the Provinces — to the effect that nowhere had he found these degrees of Masonry more tastefully, more beautifully aided by the accessories of elegance and art than in Newport. It is a high compliment to the Ivor Hael Chapter that its founder is this year selected for the distinguished honor of the 33°— that is, a member of the Supreme Grand Council for England and Wales.

"The visitors having retired the Chapter proceeded with its work, and the excellent and impressive manner in which Bro. S. Geo. Homfray went through his very arduous tasks as M. W. S., deserves special commendation. None but those who appreciate Masonry in its practical and inexorable work, know the drain upon the mental faculties which high office entails. Bro. Homfray showed that he had acquired the nice and delicate working of that roseate degree with consummate skill. Not a rose lost a petal, nor a flower drooped, in the pretty, ay, the very pretty ceremony of the Rose Croix."

This degree has become quite a favorite, and appears to be highly appreciated by our English brethren, among whom it is in a very prosperous condition.

"MORGAN DAYS."[*]

BY DR. S. T. CLARK.

The builders heeded not the Master's call;
No more the gavel from the dais rung;
The altar lights went out; and on the wall
The dispensation parchment mouldering hung;
The blind in darkness walked; and none desired
To wend the Middle Chamber's winding ways;
To wear the square of Hiram none aspired
In Morgan days!

Not then the square, the compasses, the G
Would decorate clandestine or profane;
Not then the ties of brotherhood could be
Assumed and feigned for fee or greedy gain;
He periled life and friends and father-land
Who dared the Mason's ensign to upraise—
The pure were not secure from steel or brand
In Morgan days!

When, thro' the drifted snows, three Craftsmen trod
At midnight, to the deep, dark, dreary swamp
To raise an altar, in the name of God,
In due and ancient form, but free from pomp
And all the trappings of vain, gilded show,
The stars above them twinkled forth the praise
Of men who then such fealty could know
In Morgan days!

Some fled their homes; and some in prison died—
Crushed in the folds of unrelenting law;
And some—a recreant few—the faith denied—
Protesting that they never knew or saw
The Northeast corner or the beauteous South;
Or, in the East the light of Wisdom blaze!
Shame to the name the perjured heart and mouth
Of Morgan days!

But for the brethren who in armor fell,
And in whose graves no evergreen was cast,
The tears of love up to our eyelids well,
And here we drop the laurel leaf at last!
And now we swear in memory to keep
Until our sight is dark by death's thick haze,
The long repose of those who sweetly sleep
Since Morgan days.

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[*] The Lodges of Western New York especially suffered during the Morgan excitement, and it is believed that the picture drawn is no fancy sketch. The late Dr. Warner, of Elba, Genesee county, New York, gave the author the data from which he has written. S. T. C.

THE HALF-CENTURY MEMORIAL.

BRO. MOORE,—The enclosed article upon the half-century memorial just issued by St. Andrew's Lodge, is the editorial in the KEYSTONE, of Philadelphia; one of our Order's most valued organs. It belongs to the literature of Masonry that such reviews of interesting occurrences in our current history should be permanently preserved. Again, it is valuable to the whole body of members of the fraternity to whom the memorial itself cannot be furnished, to know the facts which its pages give, with the illustration and comment which they call out from the most respected organs of the Craft.

I might readily extend reasons for the pertinency of my desire to a long article, but it will, I hope, be sufficient if I simply express my own and the wish of a large circle of your brethren, to the point, namely, that you will reprint the article herewith handed to you, in the FREEMASONS' MAGAZINE.

Fraternally yours,
HAMILTON WILLIS.

THREE MASONIC MONUMENTS.

Republics are notoriously ungrateful. One might expect that our own country, so blessed with the material prosperity of its citizens; with a galaxy of States, each one large enough for a nation; with civilization, Christianity and Freemasonry spreading their benign influences over its broad expanse to its remotest borders; one might reasonably expect that it would prove an exception to the rule—but it does not. Witness the Washington Monument—a name, and a shame! A shame to the people who could *project* so magnificent a memorial to the "Father of his Country," and then erect only the foundation for it. As a nation we should veil our faces and bow our heads, until this public reproach is removed. It has always seemed unaccountable to us, that the Congress of the United States could, from year to year, meet within view of this monument to *their* neglect of duty and assumed obligation, without making it a reality, in place of a falsehood in stone.

We are thankful that ingratitude is not one of the vices of the Fraternity of Freemasons. That it is not, we are convinced by a series of events that have recently occurred in Massachusetts, at Boston. R. W. BRO. CHARLES W. MOORE, a distinguished Craftsman in that jurisdiction, and known almost as well in all sections of our country, has had *three* monuments erected to his memory—and that a living memory, for his life is yet spared to us, and long may it continue so to be! Two of these monuments were erected by his Brethren. One of them a marble bust of himself, the gift of his own Lodge of St. Andrew's, decorates and illustrates the handsome new Masonic Temple in Boston; the other, a Memorial Volume of his Half-Century Membership in this Lodge, and of the Festival Celebration held in October last to commemorate it—is a book of rare mechanical beauty, of Masonic excellence, and intellectual worth. The third monument is one erected by himself, unconsciously as it were, the warp and woof of his brain and heart, his best thoughts and noblest works — the Boston FREEMASON'S MAGAZINE, now thirty-two years old, and numbering as many volumes. Three Masonic monuments to one Brother's merit! Surely Freemasons are not, like Republics, ungrateful.

We have been the recipient of the Memorial Volume just alluded to. It is a Masonic Tribute to the oldest living Masonic editor in the United States — a Brother who has seen forty years continuous service as a Grand Lodge officer, and been for fifty years a member of one Lodge. This book is one to interest all Freemasons, not merely as a merited personal tribute to a distinguished Brother, but also as containing a recital, in glowing language, of leading facts in the history of the Fraternity, and speeches in commemoration of a Festival of the Craft, that have rarely been equalled for eloquence, wit and truth. The engraver's chisel has executed a speaking likeness of Bro. Moore as a frontispiece, and the Riverside Press, Cambridge, has exhausted the resources of the printer's art to present a volume of faultless beauty — and has done it.

We will note a few of the facts presented in this Memorial. St. Andrew's Lodge is one of the three oldest in Boston, and was constituted in the year 1756. Bro. Moore was proposed in February, 1822, in Massachusetts Lodge (and but for the accident of being unexpectedly called away on business, would have been initiated on the evening of his twenty-first birthday). He received his third degree (having removed to Maine) in Kennebec Lodge, Hallowell, Maine — Hon. Simon Greenleaf, afterwards the famous Law Professor at Harvard University, and legal author, being the Grand Master of Masons of that State. On October 10, 1822, Bro. Moore was admitted to membership in St. Andrew's Lodge, Boston; and it was to commemorate his Semi-Centennial membership, his position as the Nestor of New England Masons, and his great merits as a Masonic editor and author, that this celebration was instituted. It was one that assembled the most distinguished Masons of New England and adjacent parts. Corinthian and Egyptian Halls in the Boston Masonic Temple were filled with a host of illustrious Brethren, with their wives and daughters, and amid speech and music and banquet, many hours were joyously spent. The event of the occasion was, of course, Bro. Moore's address, a model, we may add, of good taste, rhetorical skill, and Masonic retrospection; while the speeches of the learned Brethren present were full of point, eloquence, and humor.

In 1825, Bro. Moore inaugurated the first Masonic newspaper in the world — the *Masonic Mirror*. In it he fought the battle of Masonry against anti-Masonry, up to 1834, and in another shape until 1841, when it merged into the FREEMASONS' MAGAZINE, still published and edited by our Brother. The nature of that battle we cannot now adequately comprehend. It was one of the bitterest conflicts ever waged.

In November, 1833, Bro. Moore was elected Master of his Lodge, *from the floor*. This was a tribute to his fortitude and Masonic valorin, successfully combating the anti-Masonic hordes. The next year he was elected Grand Secretary of the Grand Lodge of Massachusetts a position which he held for thirty-four years; one year following, he was Deputy Grand Master; and he has now been corresponding Grand Secretary for five years. He has been a Grand Officer for forty years past, and has been present at every Communication of the Grand Lodge, except one, when absent in Europe, and on one or two other occasions, when officially representing his Grand Lodge at Masonic Conventions. Is not this a record of which any Brother might be proud — one fitly commemorated by *three* monuments. The London *Review*, years ago, spoke of Bro. Moore's Masonic writings as "exhibiting chasteness of style, transcendent beauty of diction, with absolute thoroughness of statement." What was true then, is true now; and we would be glad to have all the Brethren verify it for themselves, by subscribing to and attentively reading, Moore's FREEMASONS' MAGAZINE. We are proud of our possession of the Memorial of his Half-Century's Membership, and we feel that in inviting attention to its interesting statements, we have not only honored an esteemed Brother-editor and eminent Freemason, but gratified every one of our readers.

THE BIGOTRY OF THE ROMAN CHURCH.

The following presents another striking illustration of the deadly hostility which the Romish Church entertains towards the Masonic Institution, and which it avails itself of every opportunity to make manifest by its conduct. Its intolerance towards the living is simply hateful, but when it carries it to the dead, it is infamous and disgraceful to the religion it claims to teach. In the present case, the Catholic bishop in refusing to permit the funeral service of his church to be read over the remains of one of his own faith, was but obeying the commands of his superior, and is, therefore, to some extent, excusable. He evidently saw the wickednes and folly of the refusal, but stood in fear of the consequences of disobedience. He saw the wrong, and was ashamed of it, but had not the courage to do the right; and this is but a single example of the humiliating condition which the Catholic priesthood generally, occupy in relation to the bigoted hierarchy whose trembling slaves they are. The account of the matter as here given, is from the *Daily Southern Cross*, New Zealand:

At Auckland, New Zealand, on the 10th November last, the mortal remains of Captain John George Freer were conveyed to the cemetery, and there interred with the ceremonies which are used by the brethren of the body of Free and Accepted Masons — ceremonies intended to symbolize a blessed eternity, which all Masons are instructed to believe will fall to the lot of a true and faithful brother of the Craft, ceremonies very beautiful and most touching to every one of them. Two hundred and forty of the Brotherhood were present, but the cortege was swelled to quite 400 by the addition of the personal friends and acquaintances of the deceased. As the funeral procession marched to the place of interment, the fine band belonging to the Artillery preceding the coffin, which was carried by eight bearers, played the "Dead March." The Masonic burial service was read and the funeral oration pronounced very impressively by Bro. Andrew Beveridge, R.W. P. D. G. M., S. C. The deceased brother had attended the Roman Catholic Church, and a few hours previous to his death a priest was sent for to administer the last consolations of the Church offered to the dying. On the arrival of the reverend father he exhorted the dying man to renounce his connection with the brotherhood of Freemasons, but this he declined doing. Then the reverend father declared he could not under these circumstances administer the sacred rites of the Church, nor pronounce the absolution. But Bro. Freer, knowing that his end was very near, still refused to renounce his connection with that fraternity he had sworn at his initiation to be a worthy member of, and the reverend father left. After Bro. Freer died, Bro. Simon Lipstine, 421, I. C., waited on the Right Rev. Dr. Croke, Roman Catholic Bishop of Auckland, and requested that the funeral service according to the Roman Catholic Church might be read over the coffin in which the dead man's body had been placed. But, greatly lamenting the circumstance, Bishop Croke declined to allow this to be done. He would willingly, he said, have complied with the request, but by doing so he would bring down upon himself the censure of the Church. Neither was it permitted that the body of the deceased should be buried within the precincts of the Roman Catholic burying ground. An application was made and burial space was offered for the deceased's remains within the area of the Presbyterian interment ground.

THE LATE BRO. S. J. M. HOMER, 33°.

At a regular meeting of Mount Olivet Chapter of Rose Croix on Tuesday, Jan. 14, 1873, the M. W. P. M., Bro. Wm. D. Stratton, announced the death of our esteemed Senior Warden, S. J. M. HOMER, in the following tribute.

In the midst of life we are overshadowed by the unrelenting hand of death. Surrounded by the joys and associations that shed a brightness over our pathway through this world, still the dark cloud of dissolution is suspended above us, and we know not whom it will encompass.

A short time since, one whose spirit now inhabits realms to us unknown, was foremost among us, endearing himself to his associates by many acts of disinterested friendship, love and affection. His words of counsel have often been our guide, his cheering voice has enlivened our drooping spirits, how much we shall miss him, let each heart answer for itself.

By the death of our Ill. Bro. Samuel John Mills Homer, our Order has lost a bright and shining example of a just and true man, a zealous Christian, and a lover of all those principles that tend to make a perfect Mason. Courteous and manly in his intercourse with all, faithful in his friendships, and charitable in his actions.

Language fails to express the deep emotions of sadness that fill our hearts while witnessing the sudden severing of his earthly connection with us, yet would we place within our archives the record of his virtues, and there let it remain as a lasting testimony of his worth, and though it be as a monument erected to mark our grief, let it also serve to keep his memory fresh within our hearts.

That vacant chair in the west tells its own sad story; often from that station have we heard from him the cheering lesson of Hope, often have his lips repeated,

"The Hope of Heaven our spirits cheer,
No more we grieve for sorrows past,
Nor any future conflict fear,
So we may safe arrive at last."

Now those lips are closed to us forever, that voice is silent; but our Faith is strong that he has reached that heaven the peace and joys of which

"——————do far o'erpay
The hardest labors of the road."

And now that we may no more behold him in our midst, no more hear the sound of his voice or feel his fraternal grasp, while we drop the tear of sorrow for our great loss, let us remember that he has finished his labors here and passed to his rest but a little in advance; let the hope cheer us that we may meet again in a far brighter land where death comes not, and where the glory of the Great Architect of the Universe will light our pathway through the boundless realms of eternity.

Ill. Bro. Winslow Lewis then presented the following resolutions which were adopted:

In our associated, as well as in our individual and domestic relations, how Death steals in with stealthy step, and robs us of our treasures, of our fondest hopes and reliances, of those whom we trusted to have been spared to be the solace of many years, the stay of our happiness!

But by the primeval fiat of Him who doeth all things well for us here and hereafter, it is ordained that

"Condemned by Hope's delusive mien,
As on we toil from day to day.
By sudden blast or slow decline
Our social comforts drop away."

By a dispensation to which we humbly bow, we are called to pay our tribute to the memory of one, so recently among us in all the pride of manhood and of prospective happiness, one endeared to us as a member of this organization, by his manly virtues of honesty, friendship, brotherly love, of Christianity.

What a void has he left in our hearts! What a void in our West! Can we forget his voice his animation, his emphasis on the emotions of Hope, delivered in tones which touched every heart, thrilled us with the assurance that our hopes here, will be consummated in fruition! His earthly hopes are now sundered, but expanded in other realms, where no change can come, or expectation be. The eternity of joy.

When we commit "dust to dust, earth to ashes," we irrepressibly turn to the departed life. Has it been well spent? Has it been fruitful in good deeds? Has the heart now stilled in death pulsated for human suffering and felt for the poor and the desolate? Has it played its part in benevolence and kindly acts? Has it bestowed its surplusage on the needy? In one word, has it left a halo to embalm its memory? Has this now perished clay left any testimony to perpetuate its true existence? That is the best, the greatest deduction to be left, which impresses us all, when life's issues are ended, we then are reminded that

"Only the actions of the just
Smell sweet and blossom in the dust."

From these preliminary sentiments, may we not with justice to our deceased Brother, sanction the following resolutions:

Resolved, That by the translation from earth to heaven, as we humbly trust of our dearly beloved friend and associate, Samuel J. M. Homer, we deplore the loss of one endeared to us by many excellences as a man and as a member of this Body. Kind, courteous, genial, enthusiastic in good deeds, he has left a bright record of "what good may come from our Nazareth," a fair exponent of the principles and practices of the benign teachings of our hallowed institution.

Resolved, That we condole with those who have been bereft of their honored Head. The fond husband, the dear brother are lost to them *here*, but the joyful hope that these earthly relations are dissolved but for a few years, will assuage the anguish of separation, having the assurance that their reunion must be effected in spheres of exalted happiness to endure forever.

INTERESTING LETTER FROM JUDGE THRALL, OF OHIO.

Columbus, March 19, 1873.

Charles W. Moore, Esq.:

R. W. Brother,—I take great pleasure in acknowledging the receipt in good order, of the copy of the "Memorial" record of the Lodge of St. Andrew,—which the committee of correspondence did me the honor of forwarding to me; and I have perused it with a sort of *personal* satisfaction. From your Address I learn that my entrance into the Masonic vineyard preceded yours by some two years—having been entered as Apprentice, in Pickaway Lodge, No. 23, Circleville, Ohio, on the 3d of April, 1820. A word as to that location may be not without interest to you. The site of the town of Circleville is near the spot where Logan, the famous Mingo chief, "the friend of white men," made his immortal speech, which in my school-boy days did such extensive service as a model of declamation in the schools of New England. Another point of interest in the place is its *pre-historic* story, inscribed in grand *mysterious* characters of earth-walls and *tumuli*, which defy history and tradition, and from which the present town derives it name. These grand old "works" are now nearly obliterated.

Your allusion to the "anti-Masonic" mania, brought vividly to my recollection the scenes and duties, and anxieties of those days, which purified the fraternity by the separation and removal of the dross. I had the honor of presiding in the Lodge during most of those years; and she never missed holding her stated communications, or being represented in Grand Lodge. Excuse my garrulity, and believe me as ever,

Truly yours,

William B. Thrall.

KEEP STRAIGHT AHEAD.

Pay no attention to slanderers and gossip-mongers. Keep straight on in your course, and let their back-biting die the death of neglect. What is the use of lying awake nights brooding over the remark of some false friend, that runs through your brain like lightning? What is the use of getting into a worry and fret over gossip that has been set afloat to your disadvantage, by some meddlesome busy-body who has more time than character? These things can't possibly injure you, unless, indeed, you take notice of them, and in combating them give them standing and character. If what is said be true, set yourself right; if it is false, let it go for what it will fetch. If a bee stings you, would you go to the hive and destroy it? Would not a thousand come upon you? It is wisdom to say little respecting the injuries you have received. We are generally losers in the end, if we stop to refute all the back-bitings and gossipings we may hear by the way. They are annoying, it is true, but not dangerous so long as we do not stop to expostulate and scold. Our characters are formed and sustained by ourselves, by our own actions and purposes, and not by others. Let us always bear in mind that "calumniators may usually be trusted to time, and the slow, but steady, justice of public opinion.

KNOWLEDGE.

Ignorance in regard to our fundamental principles, the doctrines and duties of our Masonic profession, on the one hand, and a correct understanding of them upon the other. It was truly said by a wise brother of olden time, "He that increaseth (Masonic) knowledge increaseth strength." Masonic ignorance may be obstinate in its errors, but it can accomplish nothing in aid of Masonic truth. As a rock descending upon the roof that shelters us, its tendency is not to uphold, but to crush. Those Lodges are not the strongest in which the greatest amount of ignorance prevails — where few or no Masonic papers are taken, and where there is no Masonic library, weakness will ensue at last. The chaff will be blown away with the wind. The fire will burn among the stubble, consuming all that remains of the wheat; and that is the end.

LITERARY NOTICES.

On account of limited space, we are obliged to make our literary notices brief this month, although the magazines are none the less deserving of great commendation:

SCRIBNER'S

For April opens with the illustrated article "An Hour Among the Greenbacks," which is interesting and instructive. "An Emperor's Vacation at Vichy" is also of interest. The serial, "Arthur Bonnicastle," continues in pleasing style. Saxe Holm gives us a sequel to "Draxy Miller's Dowry," entitled "The Elder's Wife." The editorial departments are full of interest and brilliancy.

THE GALAXY

Continues with unabated interest its serials "The Wetherel Affair; "A Vagabond Heroine:" and "Life Assurance." Justin McCarthy gives an instructive article, as does also Richard B. Kimball. The poetry of the number is unusually fine, and the editorial departments are well managed.

LIPPINCOTTS'

Gives us "Wilmington and its Industries;" "The Roumi in Kabylia;" "A Chinese Story;" "Berrytown;" "The Glaciers of Paradise;" "Medical Expert Evidence;" "A Night in Bedford, Virginia," and many other articles, all being well written and worthy careful reading.

HARPER'S.

All we need say of this popular monthly is that the present number is good. The serials are continued in the excellent style in which they were first presented. It has its usual number of carefully written and instructive articles. The editorial departments are well conducted, and present scraps of interesting matter and brilliant criticisms on the various topics of the time.

The price of each of these magazines is $4.00 a year in advance. Sold by A. Williams & Co., Old Corner Bookstore, Washington St., Boston.

MISCELLANEA.

WHAT OUR CONTEMPORARIES SAY OF US.

Having got our hand in, we may as well continue to give occasionally, what our contemporaries say of us and our magazine. Rev. Dr. Kavanaugh, the accomplished editor of the *Texas Masonic Mirror*, speaks as follows:

"THE FREEMASON'S MONTHLY MAGAZINE for February has been received. More than thirty years ago, when the first number of this valuable periodical appeared, we became a subscriber, and have been a constant reader ever since. We have preserved the numbers, and have nearly all of them bound, which forms the basis of our Masonic library.

"Bro. C. W. Moore, the veteran editor, a Mason of profound learning and a large experience, has been our chief preceptor in Masonic knowledge. We look upon him as the best standard of authority, on all subjects involving Masonic law and usage, as far as he has written upon these subjects, that we have in the Order.

"The thirty volumes of his magazine furnish the basis of the history of the Order in the United States. He is one of the few surviving veterans who stood forth in defence of the Order in Boston, and faced the storm of wrath and persecution in New England in the great anti-Masonic excitement of 1831–33.

"The Grand Lodge of Massachusetts has duly appreciated his long and faithful services, bestowing upon him many honors. Age and infirmities are now gathering about him, but we can perceive no change in the vigor of his strong, clear mind, as evidenced by the productions of his elastic pen. His years and his many honors sit alike gracefully upon him."

R. W. Bro. Reynolds, of the *Trowel*, Ill., writes as follows:

"*My Dear Bro. Moore*,—The beautiful book, memorial of your fifty years' membership in the Lodge of St. Andrew, received on Saturday last, by my eyes, heart and mind, has been literally devoured — every word of it — none left unread. I am glad to see your magazine resuming its wonted place, with its old time freshness and vigor, and hope it may long furnish food for the Masonic mind. It would have been a sad thing for Masonry — a day of joy for innovators, theorists, and infidels — if your journal had been numbered among the things that were.

THE RELIGION OF MASONRY.

Masonry carries a knowledge of God to all men, and teaches the great fundamental principles of the Gospel by its signs and symbols, and thereby is a forerunner and aid to the introduction of the Gospel. But the object of our Order is to unite men as brothers *on earth*; while the Gospel is to aid in doing the same thing, and also to fit them for a better world.

SCOTLAND.

The Grand Lodge of Scotland held a quarterly communication at Freemason's Hall, Edinburgh, on the 3d of February, the Earl of Rosslyn, Grand Master, presiding. Among the proceedings we notice that Charters were issued for new Lodges at Victoria, Jamaica, and six for different towns in New Zealand. Bro. Robert Cowan, Past Prov. Grand Master, was appointed representative at the Grand Lodge of New Brunswick. The office of Grand Clerk was abolished, and its duties transferred to the Grand Secretary.

A. & A. RITE.

We are in receipt of an official circular from the office of the Secretary of the Supreme Council, Northern Jurisdiction, communicating to the bodies of the Rite, the passage of an order by the Southern Council, to the effect that, "On and after the first day of May, 1873, no Mason of the Ancient and Accepted Scottish Rite shall be permitted to visit any Lodge, Chapter, Council or Consistory, in this Jurisdiction, unless he shall be in possession of, and, if a stranger, shall present for inspection, a Brief, Patent or Diploma of the highest degree conferred in that Body, or of a higher degree, to be issued from the office of the Secretary General, H. E."

MASONIC FAIR, NEW YORK.

We are indebted to the kindness of R. W. Bro. Thorne, Chairman of the Executive Committee, for a season ticket of admission to the Masonic Fair now open at Apollo Hall in New York, for the benefit of the "Masonic Hall and Asylum" now in progress of erection by the Grand Lodge of the State. The object is one of great interest to the fraternity in New York, in the successful completion of which the managers of it cannot fail to receive the sympathy and hearty co-operation of the entire brotherhood of the State.

INTERNATIONAL MASONIC REVIEW.

We received the March number of this excellent magazine, being No. 4 of Vol. I of the series, but have mislaid it, or some kind friend, appreciating its value, has selfishly appropriated it to himself. We recollect enough of its contents, however, to bear testimony to their great excellence and interesting character. The work, which was started as a semi-monthly, has been changed into a monthly of forty-eight pages, and we are happy to learn that it is meeting with good success. Bro. Tisdall has united with him Bro. John W. Simons, and this should secure to the work the support necessary for its permanency. Brethren wishing to subscribe to it can address R. W. Bro. F. G. Tisdall, in New York City.

PRESENTATION — CHARLESTOWN.

Cœur-de-Lion Commandery of Knights Templars, in our sister city of Charlestown, were the recipients on Wednesday evening, March 12th, of two elegant banners, the gift of Sir Knight Daniel E. Chase. The occasion was made a public one, and the lady friends of the members were present in large numbers. The banners are said to be very beautiful, the principal one is of white silk, upon which is an oil painting of a combat upon the fields of Palestine between a mounted Knight of the Red Cross and a Saracen. Above the picture is the motto, "In Hoc Signo Vinces;" and beneath, "Cœur de Lion Commandery, Charlestown, A. D. 1871." The reverse of the banner is of black silk with a white cross in the centre.

The second banner is of green silk bearing the coat-of-arms of the Lion Hearted King, and the motto, "Magna est veritas et prævalebit." The reverse is of white silk, with a large red cross. Both the banners are heavily fringed with gold, and are mounted handsomely, and cost $500.

CHINA.

On the 27th December, St. Johns' Day, the brethren of the Northern Lodge of China, No. 570, held their usual annual meeting, when Bro. W. A. Turnbull was installed as W. M., Bros. F. S. Barnes and T. R. Wheelock being appointed as Wardens. After the ceremony the brethren dined, and spent a pleasant evening together at the Shanghai Club.

THE TETRAGRAMMATON AGAIN.

We have received two communications in relation to the action of the General Grand Chapter in 1871, and the report adopted by the Grand Chapter of this State in reference to it, as noticed in our last. We decline to publish either of these communications, for the reason that the matter to which they refer is not, in our opinion, a proper subject for public discussion; the controversy is too much surrounded by serious difficulties to be adjusted in this way. We have ourself written one article on the subject, and have nothing more to say about it; nor do we think the matter of very grave importance anyway. If the priests at Jerusalem, in the days of Solomon, believed that their brethren at Babylon in worshipping Baal, were sacrificing to Satan, then it is not at all improbable that the priests at Babylon entertained no higher opinion of the worship of their brethren at Jerusalem. Each believed the other to be wrong, while the object of both was the same. And this condition of the question has not yet been materially changed in other quarters of the old world. But be this as it may, the further discussion of the subject, in our pages, at least, must cease. We have no question that a great wrong was committed by Dermott and his associates in the early part of the last century, but it is too late now to correct it.

CHIT-CHAT.

For Sale.—A complete set of this magazine. Address the editor.

Wanted.—Nos. 5 and 8 of Vol. X. of this magazine, and Vol IX.

Philadelphia. — The old Masonic Temple on Chestnut street is advertised for sale. It is a splendid property, and will no doubt sell for a large sum.

Errors in Masonry.— We invite the attention of our readers to the article in preceding pages, under this title. It is from the pen of an experienced and talented brother, who loves Masonry for itself, and has served it in its highest places, and we recommend it to the careful consideration of our brethren.

The De Molay Commandery of this city gave a "Social Entertainment" at the Masonic Temple on the 26th ult., at which their ladies were invited, the Knights appearing in full costume. Gilmore's Band furnished the music, and the occasion was one of the most brilliant and agreeable of the season.

Ancient Constitutions.—Of these "Old Constitutions" there are known to be in existence, in the original manuscripts, one of the 14th, one of the 15th, one of the 16th, fourteen of the 17th, and three of the 18th centuries — all, says Bro. Hughan, "being original versions of the Constitutions of the Freemasons, prior to the existence of Grand Lodges, and all agreeing in matters of importance."

Masonry in Rome.— The following extraordinary and significant notice appeared in the *Swiss Times*, dated at Rome, Feb. 15:

"Masonic.—Brethren residing in Rome and being willing to co-operate in the formation of an English Lodge, are requested to forward their names to P. M., *Swiss Times* office, 417 Corso, Rome."

It would hardly be less remarkable if the Pope, who was once a member of the Craft, should apply to the new Lodge to heal and receive him again into favor!

The Pope has complained to the Italian government that M. Renan's Life of Jesus is being published in the above newspaper, and has asked the government to confiscate the paper. The government, has, however, refused to interfere in the matter.

Athelstane Lodge, Worcester.—This excellent and prosperous Lodge entertained their ladies and a large assemblage of invited guests at a grand promenade concert and ball at Mechanics' Hall, Worcester, on Tuesday evening, March 25th. The music was furnished by Gilmore's Band of Boston, and was of course of the highest character. The brethren appeared in full regalia, and the hall being tastefully decorated, the *tout ensemble* was all that could be desired. The occasion was probably one of the most attractive that has ever been held in the country.

Olivet Commandery, Lynn.—This new branch of the Masonic order in this city was fully organized, on Wednesday evening, March 12, by the choice of the following officers:— Eminent Commander, Geo. W Keene; Generalissimo, John Shaw, 2d; Captain General, Harmon Hall; Prelate, J. G. Forman; Senior Warden, Isaac B. Boyce; Junior Warden, Charles E. Parsons; Treasurer, Geo. W. Hill; Recorder, Wm. B. Phillips; Standard Bearer, Eben Beckford; Sword Bearer, Geo. A. Breed; Warder, James A. Hollis; First Guard, Charles Healey, Second Guard, Geo. H. Allen; Third Guard, N. B. Fletcher; Sentinel, Thomas E, Ward.

THE
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THE GRAND LODGE OF MASSACHUSETTS BEFORE THE STATE LEGISLATURE IN 1831.

The anti-Masonic excitement began in the western part of the State of New York, in the fall of 1826, and soon spread with the rapidity and fatality of an epidemic over all the adjacent States, and ultimately, with more or less violence, over the whole country. Its active reign, and the season of its greatest violence in Massachusetts, are included within the years 1830-'31-'32-'33-'34,—in which latter year it was broken and scattered, and its leaders were allowed to "go to their own place."

In 1817, the Grand Lodge of Massachusetts obtained of the Legislature of the State, an act of incorporation, authorizing it "to hold real estate not exceeding the value of $20,000, and personal estate not exceeding the value of $60,000," for charitable uses,—the legislature reserving to itself the right to amend, revise, or terminate the charter at pleasure. The last clause clothed it with a revisionary and inquisitorial power over all the transactions of the corporation,—a provision of which the anti-Masonic members of a subsequent legislature expected to avail themselves, as will hereafter appear.

The Grand Lodge had at this time just laid the foundation of a Charity Fund, the maximum of which was fixed at fifty thousand dollars, and for the management and security of which the powers granted by the legislature were then sufficient.

In 1830, feeling the inconveniences arising from the want of a proper and permanent place in which to hold its annual and other communications, and for the better accommodation of its Lodges, the Grand Lodge purchased an eligible site on which to erect an edifice, which, while it supplied all its own immediate necessities, should be an ornament to the city, and a public convenience. It was seen that this would necessarily involve a larger investment in real estate than it was authorized by its act of incorporation to hold; but the suspicion was not for a moment entertained that the legislature, or the anti-Masonic members, would refuse the necessary modification of its charter, when asked for. It did not propose, for it did not need to ask for any increase of its present powers, but simply that it might be allowed to change their condition, and to hold sixty thousand dollars in real estate, and twenty thousand dollars in personal property. In the confident belief that a request so reasonable could not be denied, the Grand Lodge commenced the erection of a Masonic Hall, and in October 1830 laid the corner-stone, with public ceremonies. The occasion was one of great Masonic interest, and of greater public excitement. The city was full of strangers, and the streets were lined with anti-Masons of every shade and degree. The absence of personal violence was abundantly compensated for by personal abuse. But having briefly referred to the incidents of the day elsewhere, we need not repeat them here. It is sufficient to say that the Grand Lodge proceeded in procession from its place of meeting at Faneuil Hall, to the site of the new building, and having finished its ceremonies there, returned and dined together in large numbers in the elegant rotunda of the Quincy Market.

The Grand Lodge went on with the erection of its new Temple, and on Wednesday, the 24th of February 1831, Major Benjamin Russell, a Past Grand Master, and the distinguished editor of the "Boston Centinel," presented its petition to the legislature, praying for such an alteration of its corporate powers as would enable it to meet its present necessities. The petition was referred to the judiciary committee, of which the Hon. William Sullivan, of Boston, was chairman. The committee subsequently reported that the "petitioners have leave to bring in a bill." In the afternoon of the succeeding Saturday, Mr. John D. Williams of Boston, a man of rude culture, with a mind full of idiosyncrasies, presented a remonstrance signed by Mr. George Odiorne and one

hundred and sixty-eight others,* against the petition, which was also referred to the committee on the judiciary. Mr. French of Berkley, moved to print the same with the report of the committee, for the use of the house, saying that the country would be heard from in a few days on the subject, by other remonstrances. This motion was opposed by Messrs. Newton of Worcester, Jarvis of Woburn, Sibley of Sutton, Sullivan of Boston, and Shaw of Lanesboro', who urged that the question before the House was simply, whether a corporation which had power to hold eighty thousand dollars in personal and real estate, should be allowed to hold twenty thousand dollars of it in personal, and the remainder in landed property; that the speculative questions concerning Masonry had no connection with the subject, and that the legislature should take warning by a neighboring State, and not rake open the embers of discord which it was hoped had been covered forever. It was further argued that the question involved a principle of importance, and a comparison was drawn between the present case and that of a religious society, which might petition for leave to employ funds in one way or another, which it had been empowered to hold, and the question was suggested, whether it would be the duty of the legislature to print all essays in the shape of remonstrances, which opposing individuals of other sects might choose to send to the House? and whether it would be proper for a legislative assembly to enter into a discussion of their peculiar tenets, upon such an application? It was further argued that the subject of Masonry was purely speculative, and though anti-Masons and Masons might both be conscientious, it was highly improper to introduce their disputes into the halls of legislation, and it was hoped that if the contention must be continued, it would prevail somewhere else, and that the House would raise their hands at once and forever against any attempt to make it a subject of legislation. The petitioners, it was said, had been found worthy on a former occasion, had been incorporated with power to hold a certain amount of funds, and the question was the simple one, whether they should hold them in one form or another. The debate was continued on the other side by the Mr. French of Berkley above referred to, an obscure and noisy member of the House, who said that the subject was an important one, and he should be prepared at a proper time to present his views. How he fulfilled this intimation we shall hereafter see. At the conclusion of the debate, the question, on motion of Mr. Shaw, was divided, and the report of the judiciary committee was ordered to be printed, by a nearly unanimous vote, while the motion to print the remonstrance was rejected by a similar vote. The legislature, however, granted the remonstrants leave to print it themselves if they saw fit to do so. This closed the first day's proceedings.

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* We have the names of these remonstrants, most of whom are now dead. *De mortuis nil nisi bonum*, says the maxim; and as we cannot do this in view of our recollections of the past, we leave them to their rest. It is not improper however to say, that of the 168 signers of this remonstrance, between forty and fifty of them could not be found in the Boston Directory, and were at the time supposed to be non-residents, or at least were persons of low condition. Some were known to have been induced to affix their names to the paper through misrepresentations, and this was equally true of most of the remonstrances from the country.

On the ensuing Monday, Mr. French of Berkley offered the following sweeping Order, which indicates as clearly as words can do it, the real and malignant purposes of the whole oppposition—purposes which the enemies of Masonry in and out of the House, hoped to effect through the power of investigation retained by the legislature in the act of incorporation granted to the Grand Lodge by one of its predecessors, and which a succeeding legislature attempted to accomplish by the appointment of an inquisitorial committee of the anti-Masons of its body; but in which attempt they were foiled by a timely voluntary surrender of its civil charter by the Grand Lodge, and the severance of all connection between it and legislative control. The wisdom and importance of this movement by the Grand Lodge are amply verified by the terms of the Order offered by Mr. French, which follows :—

> "ORDERED, That —— be a committee, who are not Freemasons, to examine the proceedings of the Grand Lodge of Massachusetts, to ascertain its members—the number of Lodges — the number of persons in those Lodges over whom it claims jurisdiction — the amount of its funds and how collected — the yearly expenses of the institution, and what sums have been yearly paid for the purposes of charity and benevolence—to examine its by-laws—the nature of its obligations, oaths and penalties, whether the same accord with the constitution and laws of the land — with power to send for persons and papers, examine witnesses, and report thereon."

The discussion which followed the introduction of this order was sharp and acrimonious, but was cut off by Mr. Robert Rantoul of Beverley, by a motion to indefinitely postpone the further consideration of it; which motion was sustained, a comparatively small number only, voting in the negative. Remonstrances were presented, immediately after, against the petition of the Grand Lodge, by William B. Breed of Lynn, French of Berkley, Ruggles of Milton, and Francis Brinley of Roxbury, and laid on the table. Similar remonstrances were also presented on the day following (Tuesday), and disposed of in the same way. One of the latter was headed by the notorious Jonathan Buffum of Lynn, who had figured conspicuously with Dr. Abner Phelps of this city, in what is known in the history of the time as the A. B. C. plot!—one of the most disreputable transactions of the period, to which we may, on some future occasion refer again. On the day following (Wednesday), remonstrances continued to flow into the House. One from Weston we took occasion to examine, and found that it contained seventeen names which were also borne on a remonstrance from East Sudbury. But what was still more disgraceful, it contained the names of several persons who were town paupers, and others who were under guardianship. It also bore the name of one person who had served out his sentence in the Massachusetts State Prison for the crime of forgery. We refer to these instances as showing the desperate character and the desperate and scandalous means resorted to by the enemies of our Institution, to bring it into public disrepute, and make the simple-minded believe what they boldly declared by their words and their acts to be true, that, "Masons are too depraved and dishonest to be permitted to enjoy the rights and privileges of freemen!" Among other means resorted to and used with great efficiency by persons employed to travel over the State and obtain signatures to the printed remonstrances furnished them by the Suffolk Anti-Masonic Committee, was the infamous falsehood that the "*Grand Lodge had petitioned the legislature for a donation to enable them to complete their new hall.*" A misrepresentation of this kind could of course have no influence in the legislature where the truth was known, but it did have great influence in inducing ignorant and simple-minded people to put their names to a remonstrance, the purport of which they did not know, and in many instances the merits of which they could not understand if they did know.

On Thursday, a remonstrance was received from Stoughton, and it was expected the petition of the Grand Lodge would be called up, but the legislature was engaged throughout the day with other and more important business.

On Friday, additional remonstrances were presented in the morning, and in the afternoon Mr. Sullivan moved that the petition of the Grand Lodge be stricken from the orders of the day, and the following morning assigned for its consideration, but the motion was not sustained. In the course of the short discussion to which it gave rise, Mr. French, who had assumed quite a leadership in the business, took occasion to say that if gentlemen expected to carry a bill in favor of the Grand Lodge through the House without a discussion of the merits of Freemasonry, they would find themselves under a great mistake. This insulting menace was received with contempt.

Additional remonstrances were received on Saturday morning from Stoneham and Lynn, and were laid upon the table, and no other action was had in reference to the subject until the following Thursday, when Mr. Stetson of Braintree presented a remonstrance signed by Nathaniel Emmons and others of Franklin, and Mr. Ingalls of Lynn, starting off on a new issue by way of breaking the monotony of the proceedings, presented a petition signed by Winthrop Newhall and seventy-eight others, alleging a necessity for instituting an inquiry into the doings of Mt. Carmel Lodge of that town! This was a new move, but the petition was allowed to die upon the Speaker's table. In the afternoon, the report of the committee on the petition of the Grand Lodge was finally taken up, and after a short, exciting debate, and a long, prosy exposition of the "many and great evils of Masonry," by Mr. Lazell of Bridgewater, who occupied about two hours in reading from Bernard's "Light on Masonry," and other documents of equal credibility, to the great disgust of the House, the whole subject was, by an error in the ruling of the Speaker, *indefinitely postponed*. This result was wholly unexpected, and was equally unsatisfactory to the petitioners and their enemies, though, as will shortly appear, a majority of the members of the House were glad to get rid of the subject on any terms. But it was not to be so easily disposed of. The friends of the petition felt that through the ruling of the Speaker, a great wrong had been done to the petitioners, and disagreeable as the subject had become, they were not willing to submit to the wrong without giving the House an opportunity to correct or confirm it. The Hon. John P. Bigelow of Boston, rose in his place, and addressing the Speaker, said he was confident that the vote was taken under a mistake; and, as he felt sure the House did not mean to deny the prayer of the petition, but only to cut short the reading of interminable and unauthenticated documents about Masonry, he would give notice that he should move a reconsideration of the vote to-morrow morning.

On Friday morning, in accordance with this notice, Mr. Bigelow moved a reconsideration of the vote by which the report of the judiciary committee, on the petition of the Grand Lodge, was indefinitely postponed. He was a distinguished and active Mason, but disclaimed having ever been influenced in his public conduct by any feelings connected with the subject of Masonry. Some of the opponents of Masonry in and out of the legislature were his personal friends, and it was not his intention to reflect upon the motives which had induced the gentleman from Bridgewater to adopt a course of argument and reasoning, wholly inapplicable to the subject before the House. The strictures which that gentleman had passed upon the reputed oaths and principles of the higher orders of Masonry, could certainly have no bearing in any case, upon the lower degrees, which, and which only the Grand Lodge had anything to do with. Besides, he could not see what possible bearing a discussion of the general principles and effects of Masonry could have upon the subject under consideration. Such reasoning, he said, might apply, if it were now a question of granting or taking away the Charter of the Grand Lodge; but in reality, all that is asked for is simply a modification of the Charter, so as to allow the Institution to hold less personal and a proportionable amount of real estate, for the purpose of enabling the Grand Lodge to erect a Masonic Hall, instead of being obliged to hire their place of meeting, as at present. And surely more danger, if any, is to be apprehended from the influence of dollars, in the way of "bribery, corruption," etc., than from real estate. The Lodge in thus asking leave to redeem their personal property, have requested that which has invariably been done for other corporations. If this corporation is mischievous, or has done anything worthy of censure, repeal the Charter; but until you see cause for doing this, allow it the same privileges which you grant to other incorporated institutions.

But waving other considerations, Mr. Bigelow said that his particular purpose in making the motion was, that the question on the report might be fairly taken by the House. A mistake existed yesterday in relation to it; and with all deference to the Chair, he thought its decision was erroneous in relation to the "main question," the chair having decided that the main question was the "indefinite postponement." The "previous question" takes precedence of the motion to "postpone," and it had been uniformly decided that the motion to postpone indefinitely was the last in order. He thought, therefore, and he believed such was the sense of the House, that the previous question should have taken precedence of the motion to postpone, and not have been applied to it, and that the main question should have been on the acceptance of the report. He did not wish for discussion, and the friends of the measure would not discuss it. He was willing to allow the case to stop after the opening speech of the gentleman from Bridgewater, for the *prosecution*, and to trust to a decision without the advantage of a reply. Whether the report were accepted or rejected, he cared less than that a decision of the House should be had understandingly.

Mr. John D. Williams of Boston, argued the matter with his usual eloquence and pathos. The salient point in his argument was, that the Grand Lodge and its subordinate Lodges, should sell their jewels and give their funds to the insane hospital. It was suggested at the time, that this remark had a special reference to the future welfare of the Suffolk Anti-Masonic Committee, of which the gentleman was himself a distinguished member.

A Rev. Mr. Brigham of Randolph, next took the floor, and proposed that the Grand Lodge take twenty thousand dollars and send forty thousand Bibles to the valley of the Mississippi. Mr. French of Berkley, next read documents to show that Masonry is powerful and mingles in politics, and said that John Brooks was elected Governor of this State through Masonic influence, forgetting, or not knowing, that the opposing candidate was also a Mason.

The previous question was then moved, but withdrawn to give the Hon. Mr. Sullivan an opportunity to make an explanation which he deemed necessary for the dignity of the House, and to a just understanding of the proceedings of the judiciary committee, of which he was the chairman. He said that aspersions had been cast upon him as being interested in the sale of the land to the Grand Lodge. In other times he should request the House to inquire into the abuse cast upon its officers. Some persons, opposed to Masonry, had waited on him and asked a hearing in behalf of the remonstrants; but as these gentlemen had no interest in the subject of the petition, the committee thought themselves as capable of judging of the matter as they, and therefore refused to hear them. He spoke of the excitement—said the anti-Masons were the authors of it, and not the Masons. Let the Masons alone and they would injure nobody. He had been thirty years in public life,—fourteen in the service of the militia, and long acquainted with almost every walk in life, and he had never seen any bad effect arise from Masonry. He thought it was productive of positive good, *and that the legislature would be doing its duty to put its seal upon anti-Masonry.*

The question was then taken, and the House refused to reconsider the vote by which the subject was indefinitely postponed. Yeas 128—nays 133.

This vote disposed of the subject and left the Grand Lodge to relinquish the building of its new Hall, or, as the alternative, to go on and complete it, trusting to a future legislature for the relief necessary for its security. It had undoubtedly broken the conditions of its charter, and thereby embarrassed itself. Of this fact its enemies were disposed to take advantage; and would probably have attempted to do so at the time, had there not been a doubt as to the precise amount which the Grand Lodge had then invested in its real estate.

We leave this branch of the subject here. What has been said is believed to be sufficient to enable our readers to form a general though imperfect estimate of the character of the controversy, and the difficulties which their brethren of the time were called to encounter; but it fails to give them any just conception of its asperity, or of the excitement it produced among the people throughout the State. It is true that the Grand Lodge had gained nothing by the movement to relieve it of its present embarrassment, but it had gained in the sympathies of the community, through the desperate and malignant opposition it had met with at the hands of its enemies. Still the prospects before it were far from encouraging. Its property was in a precarious condition, and itself and Lodges were threatened, as shown by the Order offered by Mr. French. On the adjournment of the legislature, the anti-Masonic members of it were fully supplied by the managers of the party in Boston, with blank petitions, to circulate throughout the State, demanding such an investigation. They had defeated the Grand Lodge in one instance, and this gave them courage to look forward hopefully to the ensuing legislature, or whenever the exigencies of the Grand Lodge should compel them again to appear before that body, in the character of petitioners. But they were destined to meet with disappointment. How this was effected we have shown in the address delivered by us before St. Andrew's Lodge in October last, and published with the proceedings of the Grand Lodge for the past year. So much of that address as may be necessary to give our readers a full knowledge of the entire case, will appear in our pages next month.

KING OSCAR II. was in November last installed Grand Master of Masons in Sweden and Norway, the ceremony taking place at Stockholm.

OPENING CEREMONIES ESSENTIAL.

My Dear Brother Moore:—The articles of mine which you have honored by a place in your valuable magazine, have in the main, been of a practical character, intended, so far as they were worthy of consideration, to reform abuses, correct errors, and keep distinctly before the Craft in a substantial form, the admirable customs, usages, and golden rules of olden times, so that the neophyte and those seeking its light might discern in Masonry a present living-principle originating in ages past; a perfect system within itself, quickened by the benevolent impulses of its own attributes; that beyond these realities and noble qualities the institution was not in the line of progression, and viewed reformatory movements within its pale as innovations, unnecessary, unwise and revolutionary. Very many of our estimable brethren indulge the idea that Masonry should steadily advance with the growing spirit of reform now rife in the world, and which pervades every department of life; that its growth to usefulness was retarded by encumbrances and entanglements springing out of the regulations and principles of its immutable " Old Landmarks," so that the institution really lies mouldering in the rust of an hundred ages. By this line of thought the true spirit and character of Freemasonry is misapprehended, its principles perverted and purposes entirely misunderstood. The flippant, flaunting style of the day, is not in accord with its modesty. It does not comport with its age, dignity nor character. A modest demeanor and attire, with the brilliant jettings of fraternal love emitting a halo around its beneficence, imparts to it an adornment which magnifies its greatness. This picture to some extent portrays the benignant features of old Masonry. The institution need seek no higher eminence than these qualities secure to its fame. Every principle of Masonry finds an affinity in every virtuous bosom. Its rich moral endowments, its virtues, its benevolence; its mystic tie, its universality; its moral force in brotherhood; its profound deference to Almighty God, all are of its components. Masonry sprang into existence with these life-inspiring elements animating its soul. These are inexhaustive principles and are not susceptible of improvement; neither can the symbolism selected to impress them upon the mind and conscience, nor the ritual which gives direction to their efficiency, be improved. Hence it is with sincere regret we perceive a disposition evinced among the younger members of the Craft to omit entirely or replace some of the early and well-matured features of the ritual, by expressions calculated to divert the doctrines, sentiments and design of the institution, as received from our progenitors.

It is scarcely probable that the present outlines of the ritual as generally practised, and the internal economy of Freemasonry, are in every particular precisely as they were hundreds of years ago; nor is it at all important to establish any such idea. It is enough to know that their most essential elements have tenanted the fabric long enough at least to identify the institution with ages past, and to give permanency, if age can do it, to certain general principles in both, and to prevent a mere quibble from materially affecting any change likely to disturb the well-adjusted framework webbing its original design. And yet quibbles and pretexts are troublesome, and may be sometimes used to a pernicious extent, if not to hide a more serious form of attack. Through such means there are very material points in the language or ceremonials of the ritual oftentimes innocently assailed and made to succumb to the caprice of the officer or convenience of the Lodge. Were the changes merely for the moment, to be abandoned when the emergency inducing them had passed, they might occur without exciting any anxious apprehensions for the future of the institution. But this is not the case. In some instances the omissions or variations in the ritualistic system have become permanent fixtures in some jurisdictions, certainly in one, seriously affecting the early teachings of Freemasonry. Take, for instance that of opening and closing the Lodges on the first and second Degrees without ceremony or lecture.

Among the several points of obligation imposed upon the Master, there are none more forcibly enjoined than that one requiring him, while observing the usages of the Craft in the forms incident to the Degree on opening or closing a Lodge, to give at least a sectional part of the ritualistic lecture. A reasonable discretion lies with the officer as to the length of this categorical lecture, but he has no discretion as to whether he shall nor shall not perform the duty, or whether he shall or shall not use the ceremonies. There is nothing in the prerogatives of the Master's office, nor any power vested therein, to expand any function so as to cover a violation of any constitutional requirement. The lecture which is made so prominent in the preliminary ceremonies of a Master's induction to the oriental chair, is that which is fully understood by the fraternity to be the catechetical instruction of the work. It is not a disquisition on the science or phenomena of Freemasonry; nor does it consist in the responses of the officers to other parts of the opening ceremonial services. These latter may, under some peculiar circumstances, be abridged with impunity, but the lecture referred to is made imperative in every instance. Under the usages of the Craft the three Lodges designated by the charter are classified by the Degrees they represent. Neither of them is subordinate to the other. They ritualisticly hold a distinct and independent relationship. This position is strengthened by the fact that until within the last quarter of a century in this country, and up to the present moment in some other countries, the local or special business of the Craft was transacted in the Entered Apprentice's Lodge. Therefore, by a parity of reasoning, if under the arrangement of the present day the first two Lodges are subordinate to the Masters' Lodge, then under the original system the Fellow Craft and Masters' Lodges were subordinate to the Entered Apprentices' Lodge. That however, was not the case then, nor is the reverse the case now. There is but one exception under the old system calculated to modify the force of the argument, and that exception was the result of the maxim "that an alleged offender should be tried by his peers." At that time *Master* Masons only were competent to set on the trial of a brother of any Degree.

In a former article, over the signature of "D," I adverted to the position of a Lodge of Master Masons held as a body, independent of the forms requisite for Masonic Work. The warrant authorizes a conversion of the body into a Lodge for the transaction of business and conferring Degrees. But until this ritualistic form has been accomplished, the body is incapable of exercising the functions of a Lodge. These strictures are not intended to reflect upon the intelligence of our brethren by repeating this proposition, for it is pretty generally understood among them, nor is there any need to advert to a Masters' Lodge in this connection, because I presume there is no neglect of the law in the opening ceremonies of that Lodge. The point which I feel interested in establishing is, that the same Masonic form required to reduce a Lodge of Master Masons to a Masters' Lodge, is equally imperative in bringing the other two Lodges into existence. The fact that the channel to those two Lodges is through the Masters' Lodge, does not thereby destroy nor impair the force of the law requiring the usual opening ceremonies to be performed. A Lodge in any Degree can not be spoken into existence at the mere command of a Master, nor by a resolve of the body. I know of no prerogative in the office of Master or Grand Master, nor power vested in either to lay aside the ceremonials and declare one Lodge closed and another opened simply by the word of command.

The distinctive characteristics of a Lodge are made apparent by the restriction trammeling the Grand Master in the exercise of his accredited prerogative of making Masons at sight. The idea erroneously held some few years ago that this officer had vested in him the power to impart the Masonic Degrees in any manner he saw fit, without convening a Lodge for the purpose, has been corrected by a more perfect understanding of the principles originating the power. It really matters not whether an occasional or instituted Lodge be convened, the argument is that a Lodge must be ritualisticly opened before the Degree can be conferred. If this preliminary is requisite in one case it is in every instance. A candidate can not, in my judgment, lawfully receive any Degree, unless the Lodge in that Degree has been regularly opened. If then a Mason can only be made in a Lodge opened agreeably to the usages of the Craft, it follows that there must be some constitutional form of reducing the body of Masons under a warrant into a working condition. If this be so, of which there is no doubt, then in my opinion it should be done without adulterating the formula prescribed and handed down to us by our fathers. The official obligation of the Master coercing a strict adherence to the rules observed by our progenitors in opening a Lodge and in particularizing the lecture to be used on the occasion, shows how important to the perpetuity of the institution they were esteemed to be at that time. These forms are peculiarly Masonic, and although not typical of any principle forming its moral structure, are nevertheless of vital moment in maintaining the identity of Freemasonry, and hence should be cherished with the most earnest solicitude.

Yours in fraternal love, E.

CHARLES H. TITUS LODGE, TAUNTON.

This new and promising Lodge was duly constituted and its officers were installed on the 28th of March last, by the M. W. Grand Lodge, consisting of M.W. Grand Master Nickerson; D.G.M. Everett; and R. W. Bros. Coolidge *as* S. G. W.; Baker, J. G. W.; Moore, Cor. G.

Sec.; Titus *as* Grand Chaplain; Chessman, G. Mar.; W. C. Lovering and C. H. Atwood *as* G. Deacons; William Cox and A. B. Hodges *as* Grand Stewards.

The ceremonies of constituting the Lodge were performed in the afternoon in the presence of the members and visiting brethren. In the evening the following officers were installed in the presence of a large assemblage of the brethren, their ladies, and invited guests: Timothy C. Baker, Master; Lewis E. Leonard, Sen. War.; Walter S. Sprague, Jr. War.; Charles Lawton, Treas.; A. Doane, Jr., Sec.; Charles H. Titus, Chaplain; Geo. H. Rhoades, Sen. Dea.; E. W. Harlow, Jr. Dea.; Zaccheus Sherman, Marshal; Joseph H. Knowles and Edward B. Deane, Stewards; James L. Cory, I. Sen.; and James H. Stevens, Tyler. At the conclusion of the ceremonies the company were addressed by the Grand Master, and soon after repaired, by invitation of the Lodge, to the banqueting hall for supper, where the usual ceremonies took place, and excellent speeches were made by the Grand Master, Senior Grand Warden, the Chaplain of the Lodge, and others.

The above is the fourth Lodge in Taunton, and what adds to the value of this evidence of the increase of the Order in the city, is the important fact that they are all in a flourishing condition, and embrace in their respective memberships, a large proportion of the most enterprising and intelligent of the citizens. The first Lodge in Taunton (King David's), was constituted in 1798, and continued to exist until the breaking out of the anti-Masonic persecution, when, like most of the Lodges in Bristol county, it suspended its labors, and remained dormant for some years. On the subsiding of that excitement however, it was reorganized and renewed its labors, and has continued in a healthy and active operation to the present time, the best evidence of which is that the three younger and flourishing Lodges are offshoots of it. Besides these Lodges, there have more recently been organized in the city, a Chapter and Council of R. and S. Masters. These facts are to us particularly gratifying and interesting, in view of another fact, namely, that at a time, within our own personal recollection and active Masonic life, there were not Masons enough in the town to maintain and work a single Lodge. There were undoubtedly nominal Masons enough for this purpose, but the opposition had frightened all their Masonry out of them.

The new Lodge starts off under the most favorable auspices, and under a name which is a guarantee for its respectability. A more felicitous one, if it must be that of an individual brother, could not have been selected, and the character of its members is sufficient assurance that it will not be tarnished by any act of theirs. The hall in which it will hereafter, in connection with Ionic Lodge, hold its meetings, is, with its apartments, one of the most commodious and pleasant in the district. It is handsomely furnished, and we were pleased to see that the foundation of a good Masonic library has been laid by its associate Lodge, but which we suppose will be available to both.

CHARLES A. WELCH LODGE, MAYNARD.

The above Lodge bears the name of an estimable brother, the Deputy Grand Master for the District in which it is located, and starts off with a fair promise of rivalling the best of its sister Lodges in the county. It is composed almost wholly of young men, and when it is said that the petition for its charter bears the names of eleven brethren only, and that during the year it has been working under its dispensation it has admitted twenty-seven candidates, and built and richly furnished one of the most tasteful and inviting halls in the interior of the State, little more need be added in evidence of the zeal, enterprise and liberality of its founders. It was regularly constituted by Grand Master Nickerson on the 10th of April last, when its hall was dedicated and its officers installed. The Grand Officers present were, the Grand Master; D. G. M.; S. G. W.; Parkman as J. G. W.; P. G. M. Lewis, and Bros. Moore; W. W. Wheildon; R. M. Field; Titus; Chessman and others.

The ceremonies were all conducted in private and to much greater advantage and acceptance to the brethren than could have been done in the presence of a mixed assemblage. At the conclusion of them, G. M. Nickerson delivered one of his most happy and effective addresses to the brethren of the new Lodge, when the Grand Lodge retired, and soon after met the brethren at the dinner table in the excellent hotel kept by Bro. Wm. F. Wood. The dining room was beautifully dressed with flowers and trailing vines, and the tables were literally loaded with the best the market afforded. Among the visitors present was Bro. Ebenezer Wood, an initiate of Corinthian Lodge, Concord, Mass., aged 81 years, having been a Mason 54 years. Short speeches were made at the table by several of the brethren; at the conclusion of which the

Grand Lodge took the cars for Boston. The officers of the Lodge are Joseph W. Reed, Master; Jas. L. Phillips, S. W.; John Hickland, J. W.; Eli R. Chase, Treas.; T. E. Trampleasure, Sec.; John R. Graham and John Proudman, Deacons. We have not the names of the other officers.

INITIATION OF VOLTAIRE.

We find in the *Gentleman's Magazine* (London) for 1778, a brief notice of the initiation of Voltaire into Masonry. He had, in the early part of that year, left his pleasant home at Ferney to take up his residence at Paris, where, surrounded with glory and with wealth, he was received with unusual honors by all the learned bodies, and crowned with the poetic wreath in the full theatre, amidst applauding thousands. Among other societies emulous to do him honor, and undoubtedly supposing, from his intimacy with Frederic of Prussia (who in early life had taken an interest in Masonry), that Voltaire was himself a member of the Order, the different Lodges in Paris sent delegates to pay their respects to him. On learning the particular object of their calling, he told them that "he was a *profane*, who had not yet seen the light," meaning that he was not a Mason. The Marquis de Villette, who was himself a Mason, suggested to the octogenarian "to consent to be initiated in the arcana of the profession." To this he readily assented, and was accordingly received in the Lodge of the Nine Muses, where, he was told, there was an Apollo wanting. There were upwards of one hundred members present, several of whom were celebrated poets and musicians. Among other verses addressed to him on the occasion, Mons. de la Dixmerie presented to him the following:—

"Au seul nom de l'illustre frére
Tout Maçon triomphe aujourd hui:
S'il reçoit de nous la lumiére
Le monde la reçoit de lui."

The ceremony of his reception was conducted by the celebrated astronomer Lalande.

Franklin was also made an honorary member of the Lodge, we think on the same evening, or at all events during the Presidency of Lalande and about the same time. There was, a few years ago, a very valuable crayon drawing of the affiliation of Franklin as a member of the Lodge, in the Grand Secretary's room of the Grand Lodge of this State, but it was lost in the fire which destroyed the building.

DEATH OF BRO. JOHN P. OBER.

This estimable brother died at his residence in this city on Friday, April 11th, in the 68th year of his age. He was born at Salem, Mass., and early removed to Gloucester, where he married, and continued for several years, but finally removed to Boston, where he carried on his business as a cooper. On the death of the late Bro. Henry Purkitt, he was appointed Inspector-General of fish, which office he held for several years. He had served the city in the Common Council and in the Board of Aldermen, and in 1854 was elected President of the Metropolitan Horse Railroad Company. In 1856, when after a long struggle this road was built, he was very efficient in the important work incident upon the, at that period, novel enterpise for the narrow streets of Boston. Br. Ober was a self-made man, owing little to the usual opportunities which facilitate a good start in life. For his success he was indebted to his capacity and many positive qualities of character—among which decision, promptness and a hearty self-reliance aided by good common sense were conspicuous. Mr. Ober was a public-spirited citizen—in private, friendly and generous—and through a long career a trusted and respected man. He was a member of St. Andrew's Lodge, and for several years President of its Board of Trustees. He was buried on Sunday, the 13th, the members of the Lodge and a large concourse of personal friends uniting with his family in the solemnities of the occasion.

GRAND LODGE OF ENGLAND.

DEATH OF THE KING OF SWEDEN.

At the Quarterly Communication of the Grand Lodge of England, held at London on the 4th of December last, the Marquis of Ripon, Grand Master, addressed the Grand Lodge on the recent death of the King of Sweden, as follows:—

"Brethren, the next business which stands on the paper, is a motion which I am desirous of submitting to this Grand Lodge, and which I feel confident will meet with the approval of every brother present, because it is entirely consistent with the great principles of our Craft, that the brethren of one country should sympathise deeply with all which concerns the interest and welfare of the Craft in any other part of the world. Now, Brethren, as you are aware, the Craft in Sweden had for many years the great advantage of having at its head the late monarch of that country, His Majesty King Charles XV., a sovereign whose private and public character, whose great abilities and intellectual acquirements were of a nature to secure for him the respect and admiration, not only of his own subjects, but all, as I understand, who had the good fortune to be acquainted with him. But we have a greater and a nearer interest, because his Majesty was at the head of the Craft in Sweden, and gave to Freemasonry the important sanction of his sovereign name and office. It would therefore, be natural that we should express to the Grand Lodge of Sweden our sympathy, and that we should offer them our condolence upon the great loss which they have sustained by the death of their eminent sovereign. But there is one circumstance which would make it, I think, highly unbecoming if we English Masons did not take some step of this kind upon this occasion, because it was through the instrumentality of the King of Sweden that our Past Grand Master, His Royal Highness the Prince of Wales, was initiated into the Craft I know, brethren, that there have been many amongst us who have regretted that His Royal Highness was not initiated in England; but we must all remember the peculiar fitness that there was in the heir to the crown of this country receiving his initiation from a European Sovereign, and I think we must always bear in peculiar reverence the memory of the illustrious Sovereign who was thus the Masonic parent, if I may be pardoned the expression, of His Royal Highness the Prince of Wales, who initiated him into our Ancient Order, and who implanted in him, as we have had since such ample proofs, the most pure and perfect Masonic principles, and inspired him with a love for Freemasonry which I am able to say, and which indeed you all know from what you yourselves have seen, has increased more and more as His Royal Highness has become more and more acquainted with the principles and working of the Craft. I say, therefore, Brethren, that we should be wanting in that sympathy which is due to our Swedish Brethren, if we did not upon this occasion evince the interest which the Brethren of England have in the Brethren of Sweden by expressing to them our heartfelt sympathy and condolence. I believe these feelings find an echo in the breast of every one here present. I will therefore not detain you longer, but will read to you the address which I propose:—

"'We, the Grand Lodge of Ancient Free and Accepted Masons of England, received with feelings of the most profound grief your announcement of the demise of your lamented Grand Master King Charles XV. We take the earliest opportunity of proffering you our warmest sympathy and sincere condolence upon the sad bereavement which has deprived the Grand Lodge of Sweden of their Royal and Illustrious Head. The memory of your late lamented Grand Master is especially

endeared to English Freemasons, as it was he who first imparted a knowledge of Freemasonry to our Most Worshipful Brother His Royal Highness the Prince of Wales. That auspicious event will ever be esteemed by us as one of the brightest epochs in the annals of our Order.

"'Whilst deeply deploring the great loss sustained by the Grand Lodge of Sweden, we cannot refrain from expressing a confident hope that it may please the Great Architect of the Universe to endow your new Grand Master with those great Masonic virtues which were possesed in so eminent a degree by his royal and distinguished predecessor.'"

And in announcing the resignation of W. Bro. John L. Evans as President of the Board of General Purposes, and proposing a vote of thanks for his faithful services, the Grand Master said,—

"Brethren, I believe it to be good policy in every society, whether it be a national society represented by its government, or whether it be a body like that of Freemasons, to know well both how to reward and how to punish. There are some people who think that it is very right to punish, but that it is not very right to express praise when praise is due. I do not at all agree with that opinion, and I believe that where good service has been rendered it is right, proper, and good policy that honest thanks should be given."

The vote was unanimously adopted, and ordered to be engrossed on vellum.

INSTALLATION OF THE PRINCE OF WALES AS GRAND MASTER OF THE K. T. OF ENGLAND.

On the 7th of April (evening) the Prince of Wales was installed as Grand Master of the Knights Templars at a special grand conclave of the Order held at Willis's Rooms, St. James's. Upwards of 400 members were present, among whom were W. Stuart, Most Eminent Grand Master, the Earl of Shrewsbury, the Duke of Newcastle, Colonel Vernon, Colonel Burdett, General Clark, Sir Patrick M. Colquhoun, and a number of members from every part of the kingdom. The hall was most magnificently decorated, and at the east end was placed the throne, of a most gorgeous design. The knights were all in full costume of the Order; the dress worn by the Prince of Wales was presented to him by the late King of Sweden, by whom he was initiated into the Order. The knights met at 5 o'clock, but it was after 6 o'clock before his Royal Highness arrived. On being announced, the following officers and officers designate left the Great Priory, and adjourned to the Prince's private room to receive his Royal Highness: —The Great Prior of Ireland, the Grand Master *emeritus* Stuart, the Past Deputy Grand Master and Sub-Prior of Ireland, the Deputy Grand Master, the Great Prior of England, the Seneschal, the Primate, the Arch Chancellor, the Great Constable, the Great Marshal, the Arch Registrar, and H. B. H. Chamberlain. His royal Highness having been robed, a procession was formed to the hall, and on being conducted to the dais he was received by the Great Prior of Ireland, the Grand Master *emeritus* of England, the Past Deputy Grand Master and Deputy Grand Masters, the Rev. J. Huyshe, and Colonel Vernon. The installing Master on the throne (the Earl of Limerick) with the Grand Master elect on his right and the Deputy Grand Master on the left, then proceeded to open the Convent-General, and called upon the Arch Registrar to read the statute of election, which was accordingly done. The Prince replied to questions put by the installing officer that he was ready and willing to undertake the supreme government of these orders in England and Ireland and the dependencies of the British Crown; that he whould observe all things that would promote their well-being and dignity; that he would protect and uphold the same to the best of his ability; that he would not acknowledge any superior co-ordinate, or inferior jurisdiction; that he would not permit his prerogative and authority to be infringed; that he would uphold the Queen's supremacy; that he would judge all equally without distinction of rank. The Primate having offered up a prayer, the usual obligation was administered to his Royal Highness, after which he signed the roll on the sepulchre. His Royal Highness having been invested with the insignia of his rank, the installing officer said as follows:—"I place you on the throne as Grand Master of the Order in England, Ireland and Wales, and the Dependencies of the British Crown." The Primate then pronounced the Benedictio Sacerdotalis,—"Pax et benedictio Patris Omnipotentis, Filii et Spiritus Sancti, in te descendat et tecum maneat in sæcula sæculorum. Amen." The Herald then made proclamation of his Royal Highness as Grand Master amid a flourish of trumpets, upon which the knights in order filed past from both sides, saluting as they passed, the Grand Organist, (Wilhelm Ganz) playing a march. The Arch Chancellor then delivered an address congratulating his Royal Highness upon occupying the throne, and the Order upon the honor conferred upon them in having a Royal Prince on the throne as their Sovereign. The Prince of Wales then formally installed the Earl of Limerick as Great Prior of England, after which the Grand Master appointed his officers, who did homage upon their appointment. The special grand conclave was then closed by the Great Prior of England, and this ended the formal proceedings. His Royal Highness the Grand Master and a large number of knights afterwards dined together.

GRAND LODGE OF MASSACHUSETTS.

OFFICE OF THE RECORDING GRAND SECRETARY,
MASONIC TEMPLE, BOSTON, March 31, 1873.

At the Quarterly Communication of the Grand Lodge, held March 12, 1873, the following amendments to the Grand Constitutions were adopted.

Part III., Art. IV., Section 4, page 27, amended by adding,—

"Which penalty shall not be imposed until the delinquent has been duly notified of the time when and place where action will be taken in his case. If the residence of the delinquent is out of the jurisdiction of this Grand Lodge, or unknown, no notice shall be required." [Adopted March 12, 1873.]

Part IV., Art. I., Section 5, page 35, amended by adding,—

"Hereafter, no changes by the Legislature of the Commonwealth, of Municipal Corporations, or boundaries of the territories thereof, shall be held to affect in any way the jurisdiction of Lodges. Lodges located by their charters in particular sections of Municipalities shall have the same jurisdiction therein as if said sections were entire Municipalities, and where the boundaries of such sections are uncertain, they may be determined by the Grand Master for the time being." [Adopted March 12, 1873.]

Part IV., Art. III., page 40, first paragraph of Section 2, amended so as to read as follows:—

"No candidate, whose application may be rejected by a Lodge, shall be proposed in any other Lodge under this jurisdiction, within six months after such rejection; nor shall any candidate be proposed in any Lodge other than the one to which he first applied, without a written recommendation from six members of the said Lodge, of whom the Master and Wardens shall be three. And when the Master and Wardens are unwilling so to recommend a candidate who has been rejected, it shall be their duty to communicate such rejection to the Grand Lodge, or to the District Deputy Grand Master, who shall immediately communicate the same to all the Lodges under his jurisdiction. And if any Mason knowingly assist, or recommend for initiation, *to any Lodge whatever*, any candidate rejected as aforesaid, who may not have obtained a recommendation, and also awaited the required six months as before provided, such Mason shall be expelled from the Institution, or subjected to such other penalty as the Grand Lodge may see cause to impose." [Adopted March 12, 1873.]

A true copy of the amendments adopted on the above-named day.

Attest: CHARLES H. TITUS,
Recording Grand Secretary.

MASONIC READING-CLUBS.

The readers of the article under this title which appeared in your March number, if it has met with their favorable consideration, may wish for something more specific as to the organization and working of the clubs therein advocated. To meet this demand, the rules of a club of one of the learned professions of this city, have been procured as an example of those which might govern a Masonic reading association. With slight alterations adapting them to such purpose, they might be arranged as follows:—

MASONIC JOURNAL CLUB.

Each journal on publication may be kept three days for a first reading, and one week for a second; but it will be understood that if a shorter time than three days will suffice to read a journal properly, the member holding it will feel himself bound to pass it as soon as possible to the next.

Each member will send this journal to the one whose name follows on the list, noting opposite his own name the dates of its reception and delivery, in ink.

Any member desiring a second reading, will make an X in the small column opposite his name; in which case it will be passed to him by the last reader.

A fine of three cents will be incurred for each day this volume is kept beyond the prescribed time, and also for neglecting to enter, in ink, the dates of its reception and transmission.

The fine will be in no case remitted.

The journals are to be finally returned to the Secretary.

The annual meeting of the club will be on the [day of week] of [month] at [time of day].

These rules, with the names of members and columns for dates and memoranda subjoined, should be printed and pasted on each book or pamphlet. One meeting in a year would probably suffice for the transaction of business. The principal working officer would be the Secretary, who would receive subscriptions and procure the publications and issue them to subscribers. The number of members of the medical club is thirteen; that of the proposed Masonic club should be about the same. At the close of each year the journals could be sold by auction among the members, and would no doubt bring prices which would materially reduce their cost to the club.

Some of the periodicals which it would be advisable for a Masonic reading-club to possess, may be instanced as follows:

Mackey's National Freemason, Washington, D. C.; Keystone, Philadelphia; International Masonic Review, New York; Masonic Review, Cincinnati; Michigan Freemason, Dowagiac; Masonic Mirror, San Francisco; Mystic Star, Chicago; Freemason, St. Louis; Masonic Jewel, Memphis; Masonic Advocate, Indianapolis; Masonic Tablet, Jackson, Miss.; Freemasons' Repository, Providence; The Freemason, London, Eng.

It is supposed that the annual subscription to the works will not exceed three dollars for each of them, making the total cost of the thirteen, thirty-nine dollars. How trivial would be the cost to each of thirteen or fifteen members of a club! How varied and useful would be the Masonic information derived from so many sources!

In the list of publications above stated, Bro. Charles W. Moore's FREEMASONS' MONTHLY MAGAZINE is not included, because *that* should be taken by Masons generally throughout Massachusetts. Apart from its sterling worth as an exponent of Freemasonry and its able treatment of Masonic questions of general interest, it is valuable to them, especially, as the organ for the diffusion of information on local affairs and on things relating more particularly to this Masonic jurisdiction.

Should any brother Mason undertake to form a club, the writer of this would esteem it a great favor to be included in its list of members.

J. T. H.

[We think the suggestion of our correspondent would be improved, and the object he aims at more satisfactorily accomplished, if our brethren generally would come forward, and individually, or so far as they may be able, subscribe for the whole of the above periodicals, and thus afford the publishers, to some extent at least, the encouragement and support they need and all deserve. By so doing they would soon come to understand that there is something in Masonry besides its ritual, and that their understanding of *that* is open to improvement].—*Editor.*

TRUE CHARITY.

Night kissed the young rose, and it sank to repose,
And the stars that shone forth watch'd its rest,
And the pure dewdrops hung on its beautiful stem,
Like jewels on a fair maiden's breast.
Then the bright morning came with its cool dancing breeze,
And whispered unto the sweet flower;
And it woke in its beauty
Diffusing perfume o'er the bower.

But the fiery sun-god came with the noon,
And his rays smote the delicate rose;
And it fainted away, 'neath the ardent breath
Which each wearied traveller knows;
Fading and lovely it drooped to the dust,
But a tender consoler was nigh—
The breeze whilst engaged in its ariel flight,
Came tripping with joyousness by.

The breeze had been gamboling over the sea,
Had pushed on the homeward-bound bark;
She had turn'd the old mill, she had fann'd the tired brow
Of the suff'rer whose lips seem'd so dark;
She had swept by the side of the cottage and brook,
O'er the hill and the flower-spangled dale,
She had sung thro' the foliage that wav'd on the trees,
Encircling the beautiful vale.

She had frisked in the bright curls of th' innocent child,
As she passed on her joy-giving round;
And now as she tripp'd on her way she beheld
The poor rose lying faint on the ground.
She hastened to kiss it, and tenderly bathed
Its forehead in soft, cooling showers;
And her kind heart was glad, as she saw she had saved
The life of the sweetest of flowers.

The young rose revived, and in gratitude smiled;
But the breeze hurried quickly away—
Her love-task accomplished, she went on her course
Refreshing the still summer's day.
But soon she perceived a delicious perfume
Had been poured on her wings by the rose,
And she felt the delight which a generous heart
In performing a kind action knows.

* * * * * *

Thus Charity, e'en whilst we dwell upon earth,
Unconsciously wins a reward—
We feel—as we strive in each labor of love,
'Tis a duty we owe to the Lord.
Like the fragrant perfume of the delicate rose—
Each gift the benevolent have given
Will bring them the joy of a conscience at rest,
And bring down the blessing of Heaven.—*Anon.*

COL. JOE DAVIES.

This gallant Kentucky hero, who fell in the battle of Tippecanoe, which was fought in the year 1812, and whose mortal remains still consecrate the battle-field of his death, was among the most distinguished members of the Masonic fraternity of his native State.

In command of his regiment he came to Vincennes, where he met General Harrison, then Governor of the Territory, some two months prior to the battle. A Lodge of Masons was at work there at that time, under a charter obtained from Louisville, Ky., and while there, Col. Davies took the East, and conferred the degrees of the Order upon one of his soldier-companions, and within two short months, both the Master and the initiated slept in death. Pierced by the arrows of the furious red man, they fell on the field of contest, and both filled the grave of a soldier.

Kentucky deeply mourned the death of Col. Davies, and in honor of his memory, the second Lodge of Lexington bears the name of "Joe Davies," while their beautiful Lodge room is ornamented with a life-like picture of the man. We have often looked upon that picture, and always with fraternal reverence, for we could see in his eye, and in his dignified contour, the full evidences of his manly and Masonic greatness, and though long years have passed away since we saw it, we have never ceased to remember its impressions, or to entertain for the heroic original the respect and veneration due to so distinguished a memory. The man himself, when living, commanded the attention and regards of even strangers, for his mild and benignant eye looked on them with complacency, while the many noble qualities of head and heart gave him, seemingly, a double power over all who came within his reach. It was this spirit of Masonry which governed the heart of Col. Davies, and became the building and elevating power of his character and life, and made him the hero and man that he was. But for this he might never have been known beyond the boundaries of his own State, and Masonry itself, doubtless, would have been robbed of one of her brightest chaplets.

Our own jurisdiction, it should be remembered, has in its keeping the bones of Col. Davies, and we cannot but feel that a part of his fame belongs to us also. Let all our brethren remember him, and let us keep his fame and valor bright among us. Let some new Lodge be called by his name, and let his noble Masonic memory be kept green as the sprig of acacia among us, until we are called before the Master.

The Good Book says, " the memory of the just shall live," which is only another way of telling us to revere the fair fame of all good men, and to keep before us the moral images of their characters, to light us along down the declivities of the present life, and then shall we meet them again, in the beautiful city beyond the river.—*Masonic Advocate, Indiana.*

ADAMS ON SEWARD.

With the declamation upon old political issues in this country, the thoroughly partizan treatment, and presumptuous conclusions, which make up the pith and marrow of Mr. C. F. Adams's address at Albany upon the career of Wm. H. Seward, we have nothing to do. The secular press, so far as we have seen, appreciate the Adamsy style of this eulogy, taking, almost without exception, severe issue with its author's exaggerated estimate of Mr. Seward, and his deprecatory estimate of statesmen cotemporary and associated with that distinguished man. Our purpose is with Mr. Adam's, not Mr. Seward's, anti-Masonry in that address. Narrating the early gain of political station by Seward, through means of this wayward episode in politics forty years ago, Mr. Adams speaks of " the inconsistency of the power of secret societies with popular institutions," and then, reiterating the Morgan myth, complacently assuming facts when there are no known facts, he winds up as follows:—" Yet the period soon arrived when the wisdom of his (Seward's) course came to be fully recognized," etc., etc., and with this piece of bombastic comment he quits a branch of his topic which could only have been truthfully concluded by the admission, in express language, that the charge of secret societies being in conflict with popular institutions, utterly failed of establishment; and that those men who rode upon the anti-Masonic hobby-horse and stuck to it, sunk out of sight; while the men who held footing with this lift, were ashamed of it. Moreover, so far from any " broad views "—to use Mr. Adams's phrase — being evolved from anything whatever belonging to anti-Masonry, its result in detail and in totality, was but the opportunity for overwhelming, with a masterly vindication, every point of Masonry and its principles, which anti-Masonry attacked. What a rebuke, forsooth, to the foolhardihood of Mr. Adams's avowment, is seen in the splendid position of the Fraternity to-day in the United States; also in the amazing growth and wide-spread beneficence of the respected order of Odd-Fellows! Will there never be an end for the occasion of repeating, that the objects of Freemasonry are not a secret? and this is all the community are concerned to know. Before the gentleman was born, even his grandfather, John Adams, recorded his conviction of the truth of this fact. But as Wendell Phillips said: " The greedy ambitions and querulous crotchets of the Adams's " lead them into strange inconsistencies. It must be committed to fairer and less selfish hands than theirs, to help the world forward. ZED.

ST. MARTIN'S LODGE, CHATHAM.

The above is a rather unusual, but perhaps not inappropriate, name of a new Lodge at Chatham, on Cape Cod, which, having worked its year under dispensation, and received its charter at the quarterly communication of the Grand Lodge in March, was constituted by the Grand Master and his officers on the 7th of April last. Chatham is comparatively a small town, but not destitute of a sufficient number of zealous and faithful brethren to maintain a good and respectable Lodge. Its increase will probably be slow, for the reason that its population is not large, and that an important part of its active men are engaged in a sea-faring life, and necessarily absent much of the time. Still, there will be enough left to maintain it respectably, and make it a source of pleasant enjoyment to all. We are sure it has the best wishes of the Grand Lodge for its future prosperity and continuance. The officers for the current year are,—Benj. D. Gifford, W. Master; Harrison Hamilton, S. W.; Solomon Nickerson, J. W.; Kimble Ryder, Treas.; Albert Thacher, Sec.; S. W. Nickerson, Sen. Dea.; David W. Edwards, J. Dea.; James H. Tripp, S. Steward; Sullivan Rogers, Tyler.

CORRESPONDENCE.

Our distinguished Bro. Hughan, whose learning and antiquarian researches are illustrating the early history of England more fully and intelligently than has ever been done by any of his predecessors, and whose labors in this line, we are happy to know, are justly appreciated in this country, sends us the following private note, which we are sure he will pardon us for laying before our readers; not so much for any personal compliment it may contain, as for the estimation which so competent a foreign brother attaches to the value of the volumes referred to:—

TRURO, ENG., March 22, 1873.

DEAR BRO. MOORE,—Many thanks for the handsome MEMORIAL of your half-century membership of the LODGE ST. ANDREW, Boston. That, and the CENTENNIAL MEMORIAL, are the two finest works of the kind ever issued in any language or country.

The former, I never remember the like of before, and trust that you may live many years to enjoy the peculiar privileges which your unique position deserves and obtains. Such a HALF-CENTURY MEMORIAL, under such auspicious circumstances, has never before been held anywhere, and like all that is done at Boston, the Brethren determined to do the thing well. Nothing Masonically with your brethren in Massachusetts is done by halves. I congratulate you most sincerely on the honor paid you, and only wish I could have been present as an old-young man to say "ditto" to all the truly excellent and happy remarks which fell from the lips of the gifted speakers.

I have a copy of the original address of the United States Anti-Masonic Convention held in Philadelphia, September 11th, 1830, and a reprint of your grand manifesto of December 31st, 1831. I think the time has come for these two documents to be printed together, and the position of Masonry in the United States in 1830 contrasted with that of to-day. With hearty good wishes believe me,

Sincerely yours,

W. J. HUGHAN.

P. S. I am just now going through records of Aberdeen Lodge, Scotland, from 1670.

CORK, IRELAND, April 2, 1873.

MY DEAR BROTHER LEWIS,—Your letter of the 18th ult., and the MEMORIAL, to hand. I can assure you it afforded me very great pleasure to hear from you again. * * * Let me thank you for the handsome volume and beg of you to convey to the worthy brother, whose glorious career it so beautifully records, my highest Masonic consideration. The Festival and the Memorial reflect the most signal credit to the heads and hearts of the object and the promoters—"Behold how these Masons love one another." Thank the R. W. Bro. Chas. W. Moore for his kind thoughtfulness in sending me a copy. What shall I say to the R.W. Winslow Lewis, who instigated this attention to his Irish brother? It must be an immense pleasure for two such men, who have for many years travelled through difficulty and danger, to unite in forming a column of mutual support and aid. I will only add that I shall deem it one of the greatest privileges of my life if I should ever be able to visit you at Boston.

Always yours, affectionately and fraternally,

ROBERT WALKER.

LITERARY NOTICES.

SCRIBNER'S FOR MAY.

"The Insanity of Cain" is the suggestive title of the most remarkable article in the May number of *Scribner's*, and one that will attract much attention. In the way of "pictorial" papers, there is a weird little poem by Miss Oakey; Mr. Rhodes on "Gavarni," finely illustrated; Stanley's article on "Four Great African Travellers;" and "Cuba and the Cubans." A timely article is "A Few Hints on the California Journey." Kate Hamilton gives us a bright sketch entitled, "A Novel Spoiled. J. G. Holland's "Arthur Bonnicastle" continues, and Saxe Holm's Story, "The Elder's Wife," is concluded. The poems of the number are fine, and the editorial departments ably conducted. Price $4.00 a year in advance. Sold by A. Williams & Co., Booksellers, Boston.

HARPER'S.

The May number of this popular magazine, which is welcomed in so many families as an old friend, closes the Forty-sixth Volume, which contains four hundred engravings, and a limitless amount of readable matter. The leader for the present month is "Life Under the Ocean Wave," giving a description of the various forms of life, vegetable and animal, to be found there. Mr. Sikes contributes an article on "Antoine Wiertz," the eccentric artist of Brussels. There are also articles on "The Present and Future of Japan;" "Geneva and its Bishop" and "A Summer Cruise among the Azores and Canary Islands." "Old Kensington" is continued, and Charles Reade's serial entitled the "Simpleton." The editorial departments are full of instruction and entertainment. Price $4.00 a year in advance. Sold by A. Williams & Co., corner School and Washington Sts., Boston.

THE GALAXY

The following articles are comprised in this valuable monthly for May:—"The National Assembly at Versailles;" "The Wetherel Affair—Chapters XXI.—XXIV.;" "The Letters of Junius" by Thurlow Weed; "Life on the Plains," by Gen. Custer; "The Capture and Release of Mason and Slidell;" "Gossip about Actors, Old and New;" "Women as Workers;" "Casual Cogitations;" "A Vagabond Heroine by Mrs. Edwards; "A Thorn in his Side;" "En Rapport on the Rails," etc. The poetry of the number is excellent; the "Scientific Miscellany" contains much important matter. There are departments also devoted to the discussion of "Current Literature" and to "Nebulæ." Price $4.00 a year. Sold by A. Williams & Co.

LIPPINCOTTS'

For May is before us, opening with the third paper of "The Roumi in Kabylia," a well illustrated and pleasantly written paper. This is followed by an article on "Our Home in the Tyrol." A concluding paper on "Wilmington and its Industries" is given. "Marie Famette and her Lovers;" "Salmon Fishing in Canada;" "A Princess of Thule;" "At Odds;" "Berrytown;" "Queen Victoria as a Millionaire," and several other articles complete the contents of this valuable monthly. The literature of the day is criticized freely, and "the Monthly Gossip" occupies a few pages. Price $4.00 a year. Sold by A. Williams & Co., "Old Corner Bookstore," Boston.

PETERS' MUSICAL MONTHLY.

We received, after our issue for the last month had gone to press, and too late for notice, a copy of this most excellent musical magazine. It came, as usual, laden with a choice selection of the finest music of the season. We take occasion to recommend it again to all lovers of good music. J. L. Peters, Publisher, New York City.

MISCELLANEA.

MARCY'S SCIOPTICON.

Advertised on the covers of this Magazine, will be found on trial to be a greatly improved form of the old style of Magic Lantern, and a source of elegant amusement and gratification in the family circle. It is also a useful and convenient article for the illustration of popular lectures on natural history, etc. We learn that it is extensively used in our Lodges, Commanderies, Chapters of Rose Croix, and other Masonic bodies, where it is found to be an equally acceptable and much less expensive method of illustration than paintings, etc., now in more general use. It is convenient and easily managed. See advertisement.

EDITORS.

An editor is a man who lives on what other people owe him until he starves to death. A subscriber is one who takes a paper and says he is well pleased with it, and tells every body else "he ought to subscribe." After he has subscribed about seven years, the editor writes to him and asks him to let him have $2.50, (two dollars and fifty cents), and then the subscriber writes back to the editor and tells him not to send his old paper any more, for there is nothing in it, and then the poor editor goes and starves to death more.—*Exchange.*

PRESENTATION.

R. W. James Fenton, G. Sec. of the G. Lodge of Michigan, whose term of service in that capacity makes an angle of ninety degrees in the circle of a century, was lately the recipient of a quantity of solid silver ware from the Craft in that State, as a testimonial for long and faithful service rendered. In his response Bro. Fenton gave many interesting facts in connection with the history of Masonry in that State.

HON. MRS. ALDWORTH,—A FREEMASON.

A correspondent at Concord, Mass., asks who Mrs. Aldworth was, and whether there is any truth in the report of her having been a Mason. If our correspondent will refer to the first volume of this Magazine, page 138, he will find the information he desires. She was the daughter of Arthur St. Leger, and married Richard Aldworth, Esq., of New Market, in the county of Cork, Ireland, of a highly respectable and ancient family. When a young girl, a Lodge was held in her father's house, and out of curiosity, availing herself of some repairs going on in the Lodge-room, she secreted herself in such a way as to escape detection, and at the same time, enable her to witness the proceedings. In this manner she is said to have obtained information that it was not proper for her to possess, and as a remedy, was initiated into the first degree of Masonry. This is substantially the story, and our correspondent is referred as above for particulars.

A. & A. SCOTTISH RITE.

Brethren of this rite in Michigan held their thirteenth annual Grand Reunion at Detroit, commencing on the 22d of April, and continuing through the three following days, working the degrees from the Lodge of Perfection, 4th, to the Consistory 32nd, under the general supervision of the Deputy for the State, Ill. Bro. D. Burnham Tracy. At the conclusion of the ceremonies the annual dinner was spread at the Howard House. We understand that the attendance was large, as was also the amount of work done. The Rite appears to be in good condition in the State.

Our brethren at Connecticut also held their Annual Reunion at Norwich on Tuesday and Wednesday, 22d and 23d of April, Ill. Bro. Charles W. Carter, 33°, Deputy for the State, presiding. The degrees were given to two brethren from Montreal by permission of the representative of the Supreme Council of England, and probably to others, but we have not the particulars.

FOREIGN ITEMS.

The Prince of Wales was installed Grand Master of the Grand Conclave of Knights Templars of England, on the 8th of April.

The Lodge Royal York, in Berlin, is about to build a new and handsome Temple, and architects, belonging to different Lodges, have been occupied on the plans.

A new Lodge was formed last October in Sissick, Germany, and in December a Lodge was constituted in Baden.

Prince Frederick of Holland has resigned the office of National Grand Master, and accepted that of the Protector.

The new German Masonic Lodge, in Strasburg, was constituted on January 5, by the Grand Master of the Baireuth Grand Lodge, Privy Counsellor Prof. Bluntschli, of Heidelburg. It is held in what was formerly the Jesuit Buildings, and is called "Zum truen Herz" (the true heart).

On the 16th of February, the first German St. John's (Johannis Lodge) Lodge Pestalozzi, under the Grand Lodge of Rome, was solemnly constituted at Naples. The prosperity of the new Lodge seems certain.

WRONG CONCLUSION.

If our intelligent brother, Chairman of the Committee on Correspondence of the Grand Lodge of the District of Columbia, (who by the way has given us a very interesting and admirable report) will carefully re-examine the argument of the report of the Grand Lodge of this State, of the general bearing of which he seems to be in doubt, we think he will be able to reach a safer conclusion, and certainly a more correct one, than that at which he has arrived. It may be gratifying to our brother to learn that the result was satisfactory to all parties interested, and that the welfare of all has been promoted by it. The circumstances of the case would have authorized a severer course, but that was neither necessary nor expedient.

We are, in this country, Masonically, as fully protected against the encroachments by foreign bodies of the Scottish, as of the York rite. The jurisdiction is fully occupied by both, and under the government of their own laws, respectively. The Grand Orient of France ignored this fact in its interference at New Orleans, and attempted to apply its *own law of rites* where it is not recognized or acknowledged.

A correspondent under date Valparaiso, Chili, March 14, 1873, writes Grand Secretary Titus (Massachusetts), as follows:

"The Craft are working along smoothly and doing good work—native and foreign—the Pope, the Church, and the D——l to the contrary notwithstanding. The Grand Lodge of Chili has in active working order *eight* Lodges in different parts of the country; Massachusetts has *two*, the Grand Lodge of England *one*, Scotland *one*, and the Grand Orient of France *one*—all hard at work, and doing good, *sure*."

CHIT-CHAT.

Wanted.—Travelling agents in and out of the city, for this Magazine. Liberal commissions.

The Lodges at Hobarts' Town, Tasmania (Van Dieman's Land) are building a Masonic Hall at a cost of some $15,000.

The Fair in aid of the new Masonic Temple in New York, has proved a great success, a large sum having been realized.

The *International Masonic Review*, by Bro. Tisdall of New York, for April, comes to us full of excellent matter, as is always to be expected.

The Grand Master of Virginia decides that public installations of officers of Lodges are improper. If so, we apprehend the impropriety has become too popular and too firmly fixed to be removed. He also decides that a modification or change of the verdict, on appeal, does not restore the party to membership in the Lodge.

Bro. Alexander S. Stewart, G. Sec. of the Grand Lodge of Scotland, died at Musselburgh on the 8th of March. Bro. John Laurie succeeds him in the office.

We are in receipt of the "Boletin do Grand Oriente do Brazil," being the official journal of that body for the past year, sitting at Rio Janeiro. It is a very neatly printed pamphlet, and gives evidence of the increasing prosperity of the Order in that not very favorable field for Masonic progress.

Acknowledgment.—We are indebted to the politeness of M. W. Bro. Chas. F. Stansbury, for a copy of his very excellent address before Lebanon Lodge, at Washington, D. C., on the 18th of October, for which he will please to accept our acknowledgment, and also for a copy of the proceedings of his Grand Lodge for the past year.

A private letter to the editor of the *Masonic Mirror*, San Francisco, says Bro. H. S. Crabb, J. W. of Lodge le Progress de l'Oceanic, has been appointed Chamberlain to his Majesty King Lunalili, the new sovereign of Hawaii Nei. Masonry is in good condition in Honolulu.

The Vienna Exhibition.—We have been requested to announce that the W. M. of the "Vienna Lodge Humanitas" (Dreilaufergasse No. 7, first floor) invites foreign brothers to visit the Lodge during the exhibition, as it has been resolved that during that time some brother should be present in the Lodge-rooms to receive foreign brethren daily from 10 A. M. till 7 P. M.

Masonic Funeral at East Boston.—The funeral of the late Jedediah H. Lounder, Generalissimo of Hugh de Payen Commandery of Jersey City, N. J., formerly a resident of East Boston, was observed with Masonic orders at East Boston April 17. A short service was conducted by the Rev. W. H. Cudworth at the residence of his father on Meridian street. The remains were then taken in charge by the fraternity and carried to Woodlawn for interment. The Masonic ceremonials at the grave were conducted by Eminent Commander A. B. Barrett of William Parkman Commandery, assisted by Wm. H. Daggett, Prelate of Hugh de Payen Commandery of Jersey City.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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THE GRAND LODGE OF MASSACHUSETTS BEFORE THE STATE LEGISLATURE IN 1833.

In the Magazine for last month, we laid before our readers a concise narrative of the course of proceedings, and the struggle connected with them, growing out of the application of the Grand Lodge to the Legislature of the State, for a modification of its existing act of incorporation. Though limited in space, we endeavored to give our present readers, and to place on record for the use of the future historian of the Order, a clear understanding of all the material facts in the coutroversy. The reader is referred to that sketch; but as the present writing may fall into the hands of brethren to whom the reference may not be convenient, it may be proper to say here, that after a sharp and acrimonious contest of several days, the petition of the Grand Lodge was rejected. This result was of course wholly unexpected, and embarrassing to that body; and had its enemies in the House been shrewd enough to avail themselves of the temporary advantage they had gained through the rejection of the petition, the result might have been serious. The House, however, was on the eve of its final adjournment, and the matter was allowed to subside, in the confident expectation of its anti-masonic members that the Grand Lodge would be compelled by its necessities, to renew its petition at the ensuing session in January, 1832; at which time they hoped to be stronger and better prepared to carry on the contest. This expectation was predicated on the fact that the Grand Lodge had exceeded its corporate powers, and thereby rendered itself amenable to legislative investigation. The Grand Lodge did not however appear before the Legislature in 1832, and the field was left free to its opponents to organize and arrange their forces for the struggle which they had decided *should* come, if not voluntarily and from necessity, then by compulsion and arraignment, before the Legislature, at its session in 1833. It did come; but in a shape as unexpected as it was disastrous to their hopes and malicious purposes. The following from my semi-centennial address before St. Andrew's Lodge in October last, shows the final result of the controversy, and the manner in which the Grand Lodge was relieved of its pending embarrassments, and liability to Legislative interference in its affairs:—

"The year 1833 was one of great anxiety to the Grand Lodge. It had gone on with, and completed its new Temple; the Legislature was to re-assemble in January; the Grand Lodge had exceeded its corporate powers, and its property was still in danger. The inquisitorial committee, so pertinaciously asked for by its enemies, would then probably be appointed. Before that committee, the leading Masons of the State would, undoubtedly, be summoned; an oath would be proposed which they would not take; questions be put to them which they could not and would not answer. The only alternative was imprisonment!

"With few exceptions, the leading Masons in the city were prepared for this; others were not. All naturally desired to avoid the issue, if it could be done without dishonor. How was this to be accomplished? Councils and extra meetings of the Grand Lodge were held, various propositions were submitted, debated and rejected. On the 20th of December (eleven days before the assembling of the Legislature), nothing had been decided upon. The committee appointed at a previous meeting reported that they had not been able to agree upon any course which they could recommend as free from objection. The difficulty arose from an extreme reluctance to meet the case in the only tangible and feasible form in which it could be successfully reached. The committee was discharged.

"In this hour of extreme perplexity and peril, seeing no other mode of escape from the toils woven around us by the malice of our foes, I offered in Grand Lodge, in the capacity of Master of St. Andrew's Lodge, the following vote:—

'That a committee be appointed to consider the expediency of surrendering the Act of Incorporation of the Grand Lodge, and report at the next meeting.'

"Simple and unpretending as this vote was, it was a hazardous experiment. The members of the Grand Lodge were not disposed to surrender anything. Their temper had been severely tried, and was now decidedly above fever heat. As an illustration: my excellent and true-hearted Brother David Parker, of my own Lodge, a man of temper ardent and excitable, as it was noble and generous, when I mentioned to him what I had in contemplation, said to me, in his warm and honest frankness, that 'the offering of such a vote in Grand Lodge would cause an explosion that would blow the roof of the Temple off!'

"Before the voting took place, however, I am happy to say he became so convinced of its necessity as to waive his feelings of repugnance, and, in common with every other member of the Grand Lodge, to vote for its adoption! I honor and reverence his memory for that act. And our own brave little Lodge, at this important crisis, stood as a *unit*, as it had stood throughout the war, and whenever and wherever the rights of the Grand Lodge, or the interests of the Fraternity at large, called for its action.

"The committee to whom the vote was referred, consisted of R. W. Bros. Francis J. Oliver, Augustus Peabody, Joseph Baker, John Soley and Charles W. Moore; the first four being among the oldest and ablest members of the Body.

"On the 27th of December this committee made their report, recommending the surrender of the Civil Charter, and the presentation to the Legislature of a Memorial, which, at their request, I had written for the purpose. The reading of this report was my first official act as Grand Secretary.

"Both the recommendation and the Memorial were adopted by a unanimous vote of the Grand Lodge, without amendment.

"The relief was instantaneous, and a feeling of renewed confidence and security speedily became manifest throughout the entire Body. The Brethren all felt that a way of honorable escape from the great danger which had so long threatened and hung suspended as a sword of Damocles, above their heads, had at length been found, and it received their cheerful and unanimous approval.

"The Memorial was to take them and their cause before the State Legislature, not as suppliants, but as free citizens, having rights, and resolved to vindicate them. It said to that Body in plain and unmistakable language—'By divesting itself of its corporate powers the Grand Lodge has relinquished none of its Masonic attributes or prerogatives.

These it claims to hold and exercise independently alike of popular will and legal enactment,—not of toleration, but of right. Its members are intelligent freemen, and, although willing to restore any gift or advantage derived from the government, whenever it becomes an object of jealousy, however unfounded, nothing is further from their intentions, or from their convictions of duty, than to sacrifice a private Institution, designed for social and benevolent purposes,—the interests of which have been intrusted to them,—in order to appease a popular excitement, of which that Institution may have been the innocent occasion.'

"The Memorial was presented to the Legislature by the Hon. Stephen White (then a member of the House from Boston), on, I think, the first day of the session. The excitement which immediately ensued cannot easily be described. A spontaneous burst of spiteful and baffled indignation instantaneously arose from the anti-masonic members of the House! They had been employed during the entire summer in circulating petitions throughout the Commonwealth, in which the Grand Lodge and the whole Masonic Fraternity were denounced as conspirators, and asking that a legal investigation of these scandalous charges might be instituted by the Legislature, and that the Civil Charter of the obnoxious corporation should be revoked. These petitions were in the trunks of the anti-masonic members, ready, at the first favorable moment, to be thrown into the House by hundreds. The acceptance of the voluntary surrender of the Act of Incorporation would render all these documents worthless. Hence its reception was met by coarse and vindictive opposition. But that opposition was unavailing. The two great leading parties in the House were ready to seize, with eager welcome, upon any favorable opportunity of getting rid of the subject. The anti-masons held the balance of power, and the dominant parties felt the embarrassment into which the affair had thrown them, and the difficulty of maintaining the neutral position, which, for party reasons, they desired to retain. The voluntary surrender of its corporate privileges by the Grand Lodge presented a means of escape from this embarrassment, of which they were glad to avail themselves. The surrender was accepted. The authority of the Legislature over the Grand Lodge was at an end; the property of the latter was secure, and the Fraternity of the whole Commonwealth could now sit down under 'its own vine and fig-tree,' regardless alike of legislative interference and of anti-masonic malice and impertinence."

The above from the address. The anti-Masonic managers, in and out of the House, had been out-generaled and beaten on the field of their own choosing, and in a way which they had not the sagacity to foresee, nor the ability to avert when disclosed. But this was not enough. The Grand Lodge, as a corporation, was now beyond their reach, and no longer amenable to legislative interference. But the broader question of Masonry was still open to their attacks and abuse; and it was necessary that something should be done to sustain the drooping courage of their followers. In 1831 the Rev. Moses Thatcher of Wrentham—a seceding Mason and man of easy virtue—presented, in the Senate, to which place he had been elected by his anti-Masonic associates, a petition praying for the enactment of a law against the administration of *extra judicial oaths*. This was aimed at a practice which it was assumed obtained in the Lodges and other Masonic bodies, and without which it was thought the ties that held them together would be broken, and their existence, as secret organizations, would, as a consequence, terminate. The petition was referred to the judiciary committee. But that committee, not being able to perceive how verbal promises, or voluntary pledges, having no connection with the judiciary of the State, or in anyway interfering with the prerogatives of the courts, or the natural or legal rights of the parties giving or receiving them, could be regarded as extra-judicial in their operation or effects, reported that the petitioners have leave to withdraw. On the presentation of this report a warm and exciting debate sprung up in the Senate.

The acceptance of it was opposed by Thatcher and his anti-Masonic associates, who, as was to have been expected from the character of the speakers, availed themselves of the opportunity to assail the Masonic fraternity with their accustomed vindictiveness and falsehoods. They were, however, ably and eloquently met by the Hon. H. A. S. Dearborn of Roxbury, then a member of the Senate, who, though not a Mason, was a gentleman of distinguished ability, of extensive literary attainments, great purity of character, and commanding influence. His speech was one of the most eloquent and conclusive forensic arguments we recollect ever to have listened to in a deliberative assembly. We made a full report of it at the time and should be pleased to lay it before our readers had we room for it. On the second day of the debate the report of the committee was accepted by a nearly unanimous vote, the anti-Masonic members of the Body, being a small minority, voting in the negative. But the anti-Masonic leaders were not willing to rest quietly under their defeat. On the adjournment of the Legislature, active measures were taken by them for the renewal of the subject in 1833, when it was supposed the Grand Lodge would, from necessity, come again before the Legislature for a modification of its charter. Petitions were circulated throughout the Commonwealth, "praying for a full investigation into Freemasonry, and for a repeal of the charter of the Grand Lodge of Massachusetts," including an inquiry into "the nature, language, ceremonies, and form of administering or rehearsing extra-judicial oaths in Masonic Lodges, Chapters, and other Masonic bodies." These petitions numbered over one hundred, and *purported* to be signed "by more than six thousand citizens," subsequently increased to eight thousand. We have now no means at hand of verifying the accuracy of these numbers, but they were probably nearly correct, as the managers of the party were under the excitement of a fanaticism and recklessness, the full extent of which it is difficult, at this day, to realize. The intention of the petitioners was to have had the subject brought up at the session of 1833, and a committee of investigation appointed as indicated by the Order offered by Mr. French in the House, and given in our last number, but, "owing to a disagreement between the two Houses as to the time of notice," the matter went over to the session of 1834, at which time a joint committee of the two Houses, consisting of *John Bailey*, *William Foster*, Stephen Whitney, *Heman Lincoln* and Henry Williams, was appointed to examine the witnesses and report the testimony. But it was then too late. The fangs of the viper had been drawn by the surrender of the civil charter of the Grand Lodge, and the refusal of the Senate to concur with the House, in clothing the committee with power to send for persons and papers. His malice was impotent, as his bite was harmless. The committee, however, organized and employed Mr. Charles Sumner, a seceding Mason, and High Sheriff of the County, to serve the necessary notices on such parties as they saw fit to name, to appear before them, and answer such questions as should be put to them. But no power to compel their attendance and to give the only answers of which the committee could lawfully take cognizance, lay within their province. The whole thing was therefore a farce and a mockery. These notices were nevertheless served upon the principal officers of the Grand Lodge, and other distinguished Masons, as well as on some seceding and anti-Masons; the former disregarded them entirely. The latter were present in sufficient numbers, and the investigation went on, the product of which was, as was to have been expected, a general and searching development of what the witnesses testified to be the horrible oaths and demoniacal ceremonies of Masonry, as practiced in all its departments, from the lowest to the highest. The committee made their report, filling some hundred and thirty pages, including the evidence taken, and the draft of "an Act Concerning Masonic Societies," the latter of which, with some important amendments, was adopted and became a law upon the statute books, where it remained for some years as a dead letter, when it was repealed and thrown out as of no value except as an evidence of the extravagant folly and fanaticism of the time in which it was passed. No attempt was ever made to enforce it, nor was Masonry in any way affected by its existence. Nor was any notice ever taken of it by the courts, except that soon after its passage, Judge Thatcher of the Municipal Court, of this city, charged his Grand Jury adversely to it, for reasons substantially like those we have given above. Indeed, the terms of the act, whether designedly or not, were such as to render it practically inoperative.

This was the end of anti-Masonry in the Massachusetts Legislature, and may be regarded as the final struggle of the party.

MASONIC SERMONS OF THE LAST CENTURY.

We have recently had put into our hands two octavo volumes printed at Philadelphia in 1803, containing "The Works of William Smith, D. D., late Provost of the College and Academy of Philadelphia." They consist of sermons preached on various public occasions; among them are three which were preached by the author at the request of the Grand Lodge of Pennsylvania, of which he was at the time Grand Secretary. The first of these sermons was preached in Christ's Church, Philadelphia, on the 24th of June, 1755, the author taking for his text the words of Peter, "Love the Brotherhood; Fear God; Honor the King." The sermon was a very able one, far in advance of the ordinary Masonic sermons of the last century. Franklin was present on the occasion as Grand Master, and to this fact the preacher, in a sermon delivered before the Grand Lodge on the 24th of June 1795, refers as follows:

"Forty years will this day have finished the long period, since I first addressed, from this pulpit, a Grand Communication of Brethren, with our great fellow-labourer, the venerable Franklin at their head;

and frequent have been the calls upon me for similar addresses, during the important æra that hath since succeeded."

The second of these sermons was also "preached in Christ's Church, Philadelphia, (for the benefit of the poor), by appointment of, and before the General Communication of Free and Accepted Masons of the State of Pennsylvania on Monday, Dec. 28, 1778. Celebrated, agreeably to their Constitution, as the anniversary of St. John the Evangelist," and is dedicated

"To His Excellency, George Washington, Esq., General and Commander-in-chief of the Armies of the United States of North America; the Friend of his Country and Mankind; Ambitious of no higher title, if higher was possible; the following Sermon, honored with his presence when delivered, is dedicated, in testimony of the sincerest brotherly affection and esteem of his merit, by order of the Brethren,

John Coats, *G. Sec. pro tem.*"

Washington was in the procession on the above occasion, and was supported by the Grand Master and his Deputy, on his right and left. The prayers were read by the Rector (afterwards the Rt. Rev. Bishop White). The preacher took his text from I. Peter ii.: 16, and treated his subject with so much ability, that we should be pleased to transfer the whole or a considerable portion of his sermon to our pages could we spare the necessary room for the purpose, but not being able to do this, we content ourselves with two or three short extracts. Addressing the Brethren, he exhorted them to

"Be of one mind. Avoid all levity of conversation. Be sober and temperate; abstaining from every excess that would enervate the body, debase the understanding, cherish strife and dishonor your calling. Study to be quiet, and to do your own business with your own hands; as knowing that a *wise Brother's* delight is in the Work of his Craft. Learn when to be silent, and when to speak; for a babbler is an abomination, because of the *unspeakable words* which a *man* may not utter, but in a proper place.

"These are fundamental principles and practices of immutable obligation in our society. Flowing from the fountain-head of antiquity, they have rolled down to us, in pure and uncorrupted streams, through the channels of time; and, we trust, will still roll, broader and deeper, until the *dread order* of this Terrestrial Fabric shall be consummated in the *endless order* of Eternity. While we draw from such sacred sources, our true members, as in times past, so likewise now and in times to come, in different climes and ages, shall be able to silence 'the tribe of scorners;' and to convince them that the only qualities we wish to honour are those which form good men and good citizens; and the only buildings we seek to raise, are temples for virtue and dungeons for vice."

The speaker, referring to the historic past, and the distinguished personages who, from a sense of duty to God and their country, seeking that liberty and peace which Heaven approves, have acted well their part, whether in more elevated or inferior stations, continued as follows:—

"Such, to name no more, was the character of a Cincinnatus in ancient times; rising 'awful from the plough' to save his country; and, his country saved, returning to the plough again, with increased dignity and lustre. Such, too, if we divine aright, will future ages pronounce to have been the character of a * * * * * * * * * * *; but you all anticipate me in a name, which delicacy forbids me, on this occasion, to mention. Honored with his presence as a Brother, you will seek to derive virtue from his example; and never let it be said, that any principles you profess, can render you deaf to the calls of your country; but, on the contrary, have animated you with intrepidity in the hour of danger, and humanity in the moments of triumph."

We give the following as the conclusion to this most excellent sermon, repeating our regrets that we cannot extract more liberally from its pages:

"Deeds of Love are the chief employment of the angels of God; and, into a soul which overflows with Love and Charity, Heaven may be said to have descended, while on earth. The other virtues and graces bring us nearer to God, as it were, by slow approaches; but by the Divine virtue of Charity, we are borne into his direct presence, as in a fiery chariot! This is the only Virtue which we can carry with us into the other world. Our Faith, after Death, shall be swallowed up in Sight, our Hope in enjoyment; but our Charity, when we shake off this mortality, shall then only begin to have its full scope, enlarging itself into unbounded dimensions, as the main ingredient of our happiness, in the regions of eternal Love!

"But I will detain you no longer, Brethren!—You all pant to have a foretaste of the joy of Angels, by calling forth into immediate exercise this heavenly virtue of Charity; whereby you will give Glory to the Thrice Blessed Three, Father, Son and Holy Ghost, one God over all!"

In a note at the end of the sermon we are told that at the word "Glory," the brethren rose together, and in reverential posture pronouncing the Tri-une names, gave "the ancient sign or symbol of divine homage or obeisance."

To some of our sceptical brethren of the present day, this would seem to savor somewhat too strongly of sectarianism, but it was such sectarianism as the Masonic fathers believed in and taught.

The third sermon was delivered at St. Peter's Church, Philadelphia, on St. John the Baptist's day, June 24, 1795. We have room but for one short extract.

"Remember that you are pledged in the most solemn manner to this conduct. Behold that Book, which contains the writings of your master Solomon, of your beloved St. John, and above all, of your great master Christ, and his other holy Apostles. In your procession to the house of God this day, as in all former processions, not only with much respect, but also with magnificence, that book, the Holy Bible, has been borne before you, as the sign and evidence of your profession. Be careful that your practice squares with your profession. Let that Bible be your Charter of Rules and Rights; and while it calls you to Love and Good-will, let not its divine precepts, as pressed upon you by our master Christ, and both our St. Johns, be violated by Evil-speaking, or the contemptible words of Malice, Slander, or want of Charity, to any of the human kind; not even to the least of those whom Christ loved unto death; and still less, if possible, to a Brother, with whom you are pledged especially to live, as on the Square of doing as you would have done unto you."

PICART'S "CEREMONIES," ETC., 1723--'37, AND FREEMASONRY IN AMERICA.

BY BRO. W. J. HUGHAN, TRURO, ENGLAND.

ADDRESSED TO M. W. BRO. W. S. GARDNER, P. G. M. MASSACHUSETTS, AT WHOSE DESIRE THE EXAMINATION WAS MADE.

Bro. John M. Richardson, the High Priest of Carrollton Chapter, Georgia, has a copy of the second French edition of "Histoire des Religious et des Mœurs de tous les Peuples du Monde" in six volumes quarto, *originally* designed and engraved by the celebrated B. Picart, and published at Amsterdam by J. F. Bernard, 1723–'37, eleven volumes folio, (in French). Bro. Richardson addressed a most fraternal letter to Bro. Charles H. Titus, Grand Secretary of the Grand Lodge of Massachusetts, on December 6, in which he gives several quotations from the edition of 1816–'19, some of which have reference to Freemasonry in "New England," and are certainly worthy of a careful examination.

We may state, the copy in question is a reprint of the first edition, published in Paris 1807-9, in thirteen volumes, which was a reproduction of the Amsterdam edition of 1723–'37. All the quotations have been made *verbatim, et literatim, et punctuatim*," the greatest care having been taken to guard against the least mistake in word, or letter or figure, or sign."

Page 131, volume 6, Bro. Richardson quotes, relating to Freemasonry, but nothing in the first few paragraphs requires any remarks from us.

At page 136, however, we must pause and consider the observations offered by Bro. Richardson in regard thereto. Our brother says, "this (*i. e.* p. 136) appears to be a continuation of what J. F. Bernard said in 1735, and reads literally as given. It may be editorial." Also re. *Samuel Pritchard's Book.* "This is an English work. It appears in a French dress in Bernard-Picart's work, but whether added by them or by the editor of the Paris edition, does not very clearly appear; nor is the date of publication given." The quotation is as follows: —

> "La société ou confrairie des Maçons-Libres a publie en 1735 une liste des Loges qu'elle avoue, rangées selon la date de leur éstablissement qui a continue sans interruption depuis 1691, selon l'écrit intitulé Masonry dissected, avec les armes de chaque Loge, telles qu'on les représente ici poué la satisfaction de ceux qui s'amusent volontiers à regarder-des-tailles-douces. On trouve dans ce petit livre l'armée de l'establissement de chaque Loge et les jour que l'on s'y assemble. My Lord, Weymouth, don't on voit ici les armes, est actuellement grand maitre des Free Massons; c'est á lui que Pine, editeur de cette liste et lui méme Free Maçons, la dedie." * * * * *

Opposite page 136 is a large plate containing the "liste," and in it Bro. Richardson found—

▭
Boston
in New
England
J 26

No *Arms* given.
The character J is used throughout the "liste" for I.

This fact, and the notice at page 136 has led our brother to observe as follows:

> "This appears to claim a greater antiquity for Masonry in America than has been generally supposed, and to give to Boston a Lodge as early as 1691. But the interpretation depends upon the antecedent of QUI. Does QUI refer to SOCIETEE, LISTE, or LOGES? From its position in the sentence it appears to refer to LOGES; but, if so, *a* ought to be ONT. The apparent ambiguity here induced me to give the extracts in French rather than translate them. An important question is, where was 'Massonry Dissected' published? Does it appear in Gowan's Catalogue? I have lost my copy of Gowan's, also my Preston. The *liste*, according to 'Masonry Dissected,' was translated into French by Bernard—it must have been published the same year. It may be interesting to look into this matter. I am of the opinion that 'Masonry Dissected' was added to Bernard Picart's work by the Paris editor. The construction of *qui* must play an important part in the interpretation of what follows."

We can answer Bro. Richardson's queries, we think, to his satisfaction, and admire the cautious manner in which he has endeavored to feel his way through an unknown path. The quotation from his copy of Bernard's work is just word for word with the paragraph in the original edition, a transcript of which we have given in our "Masonic Sketches and Reprints." (p. 86, American edit). The volume differs as to date. The first was issued 1724 and the fifth 1737. The sixth and seventh (or last) are respectively dated 1723 and 1728, and appear to form a separate work, entitled "Ceremonies et Coutumes, religieuses des peuples idolatres." The quotation is in the *4th volume*, at page 251, and the *tome* is dated 1735, in which year the List of Lodges was published in London, and engraved by J. Pine. It is clear, then, that both Pine's Engraved List of Lodges and the fourth volume of Bernard's Ceremonies, etc., were published during 1735, and that in the latter was inserted a reproduction of the former. The seven volumes of this curious work are preserved in the British Museum (Press-mark 2006 c.,) and a set also of the same original edition are on the shelves of the Library of the "Supreme Grand Council 33°," London. Evidently, the sentence "qui a continué sans interruption depuis 1691 selon l'ecrit intitule Massonry dissected," should be considered a parenthetical one, and refers simply to the society of Freemasons having existed continuously since 1691, which is *exactly what is said* in Prichard's "Masonry Dissected," and no allusion whatever is made to Pine's List. Prichard's "Exposure" was first printed in London, 1730. It went through many editions, and is a singular production. We have a copy of an edition issued in 1737, which is just like the former ones, and is only seven years removed from the first impression of the work. At page 6 we read: "The Terms of Free and Accepted Masonry (as it now is) have not been heard of till within these few years; no constituted Lodges or Quarterly Communications were heard of till 1691, when Lords and Dukes, Lawyers and Shopkeepers, and other inferior Tradesmen, Porters not excepted, were admitted into this mystery, or no mystery; the first sort being introduced at a very great expense, the second sort at a moderate Rate, and the latter for the expense of six or seven shillings, for which they receive that Badge of Honor, which (as they term it) is more ancient and more honorable than is the Star and Garter; which antiquity is accounted, according to the Rules of Masonry, as delivered by their Tradition, ever since *Adam*, which I shall leave the candid Reader to determine."

The foregoing is inserted at page 172 of Bro. Richardson's copy of Bernard's edition, and excepting that one is in English and the other is in French, they are exactly in agreement.

The question for elucidation is the date of institution of the Lodge at Boston, No. 126, in Pine's Engraved List, and whether Bro. Richardson, of the year 1691, is correct.

We have now open before us "An Exact List of Regular Lodges" under the Grand Lodge of England, from No. 1 ("Lodge of Antiquity") to No. 139, ("Savannah, in the Province of Georgia," a. D. 1735). "No. 126, Boston, in New England," appears at page 94 of my copy, and is classified with the others as follows:

118. Red Lion, at Bury, in Lancashire. July 26, 1733.
119. Dog, in Stourbridge, Worcestershire. August 1st.
120. ———.
121. White Horse, in Piccadilly. December 27.
122. Forrest Coffee House, Charing Cross.
123. Castle at Kingston, in Surrey.
124. Hamburgh, in Lower Saxony.
125. Swan, in Birmingham.
126. Boston, in New England.
127. Valenciennes, in French Flanders.
128. Duke of Marlborough's Head. Nov. 5, 1734.
129. Masons Arms, at Plymouth.
130. Mitre, in Mint street. June 11, 1735.
131. At the Hague.
And so on.

According, then, to the evidence of the above, the Lodge at Boston must have been instituted between the years 1733 and 1735. That it was granted in 1733 is proved from the same being stated in the constitutions of the Grand Lodge of England A. D. 1756, page 356, as follows: "Royal Exchange, Boston, in New England, second and fourth Saturday, 1733." No. 125 was warranted A. D. 1733, and so was No. 127; and all the Lodges from 110 to 127 were constituted or warranted during the same year, including to No. 126. So it is certain that the date 1691, suggested by Bro. Richardson, is incorrect, and it is equally certain that the year 1691 mentioned by Bernard referred only to the introduction of modern Freemasonry, and not in any way to Pine's List of 1735. In fact, all the Lodges on the Engraved List were warranted subsequent to 1720, excepting the four which met and constituted the first Grand Lodge in the World, A. D. 1717.

Our worthy Bro. Richardson also presents a few extracts from Clavel's "Histoire Pittoresque de la Franc-Maconnerie," (p. 133, 1843 edit.), in which it is declared that Masonry was introduced into Canada 1721, Louisburg 1745. The United States, the first Lodge was established 1730 in Georgia, and Bro. Roger Lacy being appointed Prov. G. Master; and New Jersey 1730. Also that "La Societe existait deja dans le Massachusetts vers l'an 1730." If time permitted, we could prove these dates to be generally inaccurate. The "Deputation" to Mr. Roger Lacy, merchant, to constitute a Lodge at Savannah, *Georgia*, was not until after the Installation of Thomas Thynne, Lord Viscount Weymouth, as Grand Master, on the 17th *April*, 1735. Clavel alludes to Mr. Price's appointment as Prov. G. Master, but no such appointment occurs in the Records, although the omission of itself is not sufficient to invalidate the statement; only that the date 1730 must be an error, both as respects the Prov. G. M. and the Boston Lodge—the year 1733 being the correct one.

We may ere long return to this inquiry, but at present content ourselves with writing the foregoing, which seems to us to establish the following, viz: (a) Bernard's work of 1723–'37, and subsequent editions, in mentioning the year 1691, alluded only to the institution of modern Freemasonry. (b) That 1735 referred to the year in which Pine's Engraved List was issued, which was published by Bernard in vol. 4 of the series A. D. 1735; (c) and that the quotation from Prichard's "Exposure" was a translation from a portion of one of the editions issued from 1730 to 1735, in which no notice whatever appears relative to Pine's Engraved List.

Also that No. 126, Boston, New England, was not warranted A. D. 1691, but during the year 1733; and that it is a fact, that no constituted Lodge dates from an earlier period than the Revival of Masonry, 1717: all antecedent being on the older system of separate organizations, as no *Grand Lodges were known.—Mackey's National Freemason.*

GRAND LODGE OF MAINE.

This Grand Lodge held its annual communication for the current year at Portland, commencing on the 6th of May, and continuing three days. The session was largely attended, nearly all the Lodges in the jurisdiction being largely represented. The M. W. Grand Master, David Cargill, of Augusta, delivered his annual address on the morning of the first day, from which we are happy to learn that the Lodges generally in the jurisdiction are in an unusually healthy and prosperous condition. Dispensations have been granted during the year for eight new Lodges, and seven others have been constituted. The Grand Master reports the following decisions.

A brother who is so deaf that he is unable to hear the testimony in case of a trial, and asks to be excused from voting for that reason, should be excused.

Persons becoming members of a Lodge after an assessment is made, are not liable for any part of said assessment.

When an assessment is made, it should all be collected or remitted by a vote of the Lodge.

A brother is demitted the moment a Lodge so votes, if he is clear of the books, and the record is made.

A brother can avouch for another brother as Master Mason, if he has sat with him in a chapter of Royal Arch Masons, if he has not sat with him in a Lodge of Master Masons as such.

If a brother has been demitted and no record is made of the vote, and the records have been approved, there is no way for him to get his demit except by a new application.

No Lodge should take a part of a year's dues, but should exact the whole or none.

No Lodge can be bound by the records of the Secretary until the same are approved.

The following brethren were elected officers of the Body for the ensuing year:—David Cargill, of Augusta, Grand Master; Albert Moore, of North Anson, Deputy Grand Master; Edward P. Burnham, of Saco, Senior Grand Warden; Wm. O. Poor, of Belfast, Junior Grand Warden; Moses Dodge, of Portland, Grand Treasurer; Ira Berry, of Portland, Grand Scribe.

The Grand Chapter, Grand Council and the Grand Commandery of the State respectively held their annual sessions at the same time and place, and having transacted their ordinary annual business, chose their officers and organized for the ensuing year. Bro. John W. Ballou of Bath was elected Grand Commander of the Grand Commandery, and Charles I. Collamore, of Bangor, Grand Master. We have not the name of the G. H. P. of the Grand Chapter, but shall probably have occasion to refer to all the bodies again, on the receipt of the printed proceedings.

HELP THE NEEDY.

By assisting another we are profited ourselves. The reflex upon one's own heart is most pleasing. It is true, as the experience of thousands testify, that "It is more blessed to give than to receive." "The liberal soul shall be made fat." "There is that which scattereth abroad and yet increaseth, and there is that which withholdeth and tendeth to poverty."

The profoundest principles of political economy are wrapped up in these simple statements, and the man who will heartily believe and practice them will find himself in possession of the golden key of happiness that will unlock all the wards of his nature and allow every imprisoned faculty to go forth to glad freedom.

The most dangerous diseases of the body arise from suppressed secretions; so, the most fatal maladies of the soul proceed from smothered sympathies. A benevolent nature is, in prosperity, like the sea which takes to its fond embrace the islands and the continents; in adversity, like the sandal-tree, which when wounded, "breathes fragrance out of woe." We have all felt the need of sympathy. We have passed through periods when a kind word of encouragement has indeed been to us "as apples of gold in pictures of silver;" when a sentence of consolation spoken in gentle tones has been as a reviving cordial to our wounded spirits. To suffer in solitude is the acme of misery. Man made for society must have a friend in need, a sympathizer in sorrow, a counsellor in doubt, or his burden crushes him, and he dies amid his hermit shades.

But, brethren, do not think so narrowly of your high commission as to suppose that charity is merely the giving of alms. There are things whose price is above rubies, and the merchandise of them better than silver or gold. Ah, kind words, courteous bows, tender watchings, are frequently richer gifts than silver or gold. Many men of means give lavishly of money to save time and trouble, and the next hour, with haughty and disdainful stare, in splendid state roll by, throwing dust from gilded chariot wheels upon the wet cheeks of roadside sorrow.

Are any of you too poor to touch tenderly, to hold a fainting head, to wipe away an orphan's tear, to sing a lullaby to a motherless babe, to cheer a desponding fellow, to place the heart's ease on some troubled breast, yea, to kneel in secret and pray God's blessing on some child of woe?

What more bountiful than water? It gushes in the meadow spring; it sings its way adown the mountain-side; it distils in the gentle morning dews; it cometh down from heaven in copious and refreshing showers; it claps, like giant hands, in Niagara floods; it flows in grand old rivers to the murmuring sea; it booms its bass in the billows of majestic ocean. A cup of water, how cheap!—yet, He who holds the awards of eternity saith: "Whosoever shall give to drink unto *one* of these *little* ones *a cup of cold water*, shall in no wise lose his reward."

If ye can do this much, ye shall have your reward. Hear a lesson taught by the muse of a German poet:

Beside the Church door, weary and alone,
A blind woman sat on the cold door-stone;
The wind was bitter, the snow fell fast,
And a mocking voice in the fitful blast
Seemed ever to echo her moaning cry,
As she begged for alms of the passers-by:
"Have pity on me, have pity, pray—
My back is bent and my head is gray."

The bells were ringing the hour of prayer,
And many good people were gathering there,
But, covered with furs and mantles warm,
They hurried past through the wintry storm.

Some were hoping their souls to save,
And some were thinking of death and the grave.
And alas! they had no time to heed
The poor soul asking for charity's meed;
And some were blooming with beauty's grace,
But, closely muffled in veils of lace,
They saw not the sorrow nor heard the moan
Of her who sat on the cold door stone.

Then followed a maiden, young and fair,
Adorned with clusters of golden hair;
But her dress was thin, and scanty and worn,
Not even the beggar's seemed more forlorn,
With a tearful look and a pitying sigh,
She whispered soft: "No jewels have I,
But I give you my prayers, good friend," said she,
"And surely I know God listens to me."

On her poor weak hand, so shrunken and small,
The blind woman felt a tear-drop fall—
Then kissed it and said to the weeping girl:
"It is you that have given me the purest pearl."

We know that our Lodges, as a rule, attend to the wants of the widow and orphan; but let *none* neglect their duty. A barrel of flour, a quantity of potatoes, a load of wood, or a ton of coal, is much to the shivering and starving poor, but little to the banded body of well-to-do individuals, whether it be a church or fraternal organization. But even if the church does little or nothing for its poor, let us as Masons, do what devolves upon us, viz.: look well after the wants of the needy, whether they be widows or otherwise, and show that while we believe in the efficacy of prayer, we also have a firm conviction that potatoes, and flour, and coal, will prove of good service in the time of pressure and positive emergency.—*Ky. Freemason.*

MASONIC MUTUAL LIFE ASSOCIATIONS.

These associations are rapidly growing in favor with our Brethren in different parts of the country, and we think deservedly so; if properly managed, they will, to a considerable extent at least, supersede the present Life Insurance system, for which we personally entertain no very strong predilections. One of these associations is we understand in successful operation in the western part of our State, and another has recently been formed by our brethren at South Boston, under the title of the "Eastern Massachusetts Masonic Mutual Relief Association," and is meeting with good success. The principle on which they rest is a very simple one, and may be explained as follows:—Twenty Brethren associate themselves together, and contribute from three to nine dollars each, according to age. This is their capital to meet expenses, etc. One of the twenty dies,—the remaining nineteen are immediately assessed one dollar each (nineteen dollars), which are passed over to the family of the deceased. This we believe is the whole operation; simple enough indeed, but effectual and easy. Now, suppose instead of twenty brethren, the association is made up of one thousand, or, as in the case of a similar association in Indiana, of five or six thousand brethren, it will be readily seen that though the dollar assessments would of course be more frequent, they would not be individually burdensome, while the final result would be such as to afford ample relief in the most extreme cases. Bro. Benjamin Pope, of South Boston, is President, and Alban S. Green, Secretary of the "Eastern Association," to either of whom applications for membership or information may be made.

THE LATE BRO. JOHN P. OBER.

[In our last we made brief mention of the death of this estimable Brother, who was for many years an active and valuable member of St. Andrew's Lodge of this city. We now have the great satisfaction of laying before our readers a precise and carefully written analytical memoir of his life and character, from the pen of W. Bro. Hamilton Willis, one of the oldest Past Masters of the Lodge, and with whom the deceased had for many years been intimately identified in his social and business relations. In sketching the character of his friend, it will be seen that the writer has broken away from the ordinary routine of such memorial notices, and placed upon the records of the Lodge a carefully drawn portrait of the deceased, with its living lights and shades,—such as the future historian of the Lodge will appreciate and be thankful for when he comes to make up his estimate of the character and services of the brethren of the past, who have contributed to its welfare, its honor and prosperity]:—

Lodge of St. Andrew,
May 8, A. L. 5873.

Notwithstanding the extatic visions of inspired penmen and the sublime promises vouchsafed to Christian hope, in the Gospel, it is not secured to the finite wisdom of men that they should contemplate the decay of this earthly material tabernacle of the body, and its translation into a heavenly spiritual being, without impressions the deepest which can be experienced. Our knowledge, our reason, the best gifts of understanding, are vain, in presence of the sure, dread summons! From the bud to the yellow leaf, from birth to old age, there is no moment of entire reconciliation with this behest in nature. But "the silver chord is loosed, the golden bowl is broken!" Now here, now there! Every one of us is upon the threshold in waiting! One after another enters in mysterious order; first a son, then a father: brethren both, to us of St. Andrew's. Inscrutable are His ways!—all lessons to the living! A twelvemonth ago, upon the Lodge records there stands a tribute to a beloved son departed, with words of condolence to a stricken father; to-day there will appear a Brotherhood's commemoration to that same father's memory! whilst his spirit ere now has followed on with yearning to join that son's above. Only a few pages apart, with no such mention between, there will stand, our memorial of fraternal respect to these brethren! And now, as we take heed, let us tenderly make up the record, in befitting manner, with just measure, on this recent event, so strikingly brought home to the Lodge of St. Andrew.

John Plummer Ober, the 17th name upon the roll of "St. Andrew," and one of the trustees of the Green Dragon Estate, died at his home, 19 Worcester Square, Boston, after long declining health, on the day of our last quarterly meeting,—being April the 10th,—aged sixty-eight years, two months and three days. His death, from the fatal disease upon him, was for a considerable time anticipated; a knowledge of this, together with sympathy for the sadness which hung like a pall over him since the untimely decease of a dearly beloved and only son, attracted around him the considerate, unremitting attentions of the Brethren.

Bro. Ober was born in Salem, February 7, 1805, and after serving apprenticeship with Richard Savory, a cooper, he removed, in 1824, to Gloucester, where he married Miss Ann Low Close, May 15, 1829, who, with two daughters, both married, survive. In the fall of 1838, he took up his permanent residence in this city, engaging successfully in cooperage and the fishing business, which he relinquished in prosperity, some years ago, to his partner, an only son.

Our late brother was an active, stirring man of affairs, holding, pretty much through his whole career, positions in many different relations, which showed the confidence of the community in his integrity, and trust in his capacity. In 1841 he was made an Inspector of Fish, and Feb. 9, 1849, was appointed to the important office of Inspector-General of Fish, retiring May 17, 1851—a post long filled by that honored citizen and valued member of the Lodge the late Col. Henry Purkett. In 1844, 1846 and 1847, Bro. Ober was a Common Councilman; in 1848, 1849, and again in 1852, he was an alderman of Boston, and Chairman of important committees. In 1854 he was elected the first President of the Metropolitan Railroad, which position he held several years, until that new and important project was fully established; a result wherein his energy, tact, experience and administrative ability were largely displayed. Twice he was chosen a member of the Massachusetts General Court, the last time in 1868. In addition to these honorable trusts, our late Brother, in 1855, was made a Trustee of the Massachusetts Charitable Fire Society. He was also a member of the Mechanics Charitable Association; an associate in "a Republican Association," a Director in the North American Fire Insurance Company and the Union Mutual Insurance Company.

As a Freemason, a Knight Templar and Lodge member, his rank was respectable. At one period he was Chairman of the Board of Trustees of the Green Dragon Estate, and was attentive to Lodge meetings; but he was not ambitious as a Mason, neither was he fitted for its important stations; in its ordinary and social, rather than in its ritualistic or administrative concerns, was his mind at all engaged.

And since it has pleased the Supreme Architect to call away this Brother of St. Andrew, whose memory will be cherished with affection by all, and with gratitude by numbers of the community at large, who have experienced his friendly aid in word and deed; let us, his brethren, who knew him long and well, speak of him in loving sincerity, and in some degree with that manly, outspoken frankness, savoring too of the same unreservedness which he was wont to use himself.—Verily, may we not cherish the reflection that if it were permitted to our late Brother to be cognizant of our thoughts at this moment, he would with his own familiar freedom of speech kindly appreciate the like heartiness in what we declare, or forbear to declare, of his character, and go for the final verdict with an amen.

But however an estimate of John P. Ober shall be made, it must always be stated in his behalf, that he was entirely a self-made man. How very much indeed should there be extenuated in him, if there be aught to extenuate, from the fact that he was denied in early life those resources of education which, while they are one kind of weapon to hew out a living in the world, serve also as a balance wheel to adjust the jealousies, allay the suspicions, mitigate the crosses, and to preserve one's self poise in the varied, oftentimes embittering intercourse with our fellow-men!

John Plummer Ober, then, was endowed with more than a common share of natural ability. This and the possession of a certain intuition or quick-sightedness, enabled him to penetrate to the core of things, oftentimes accurately, but ever with a sufficiency of insight to ground opinions, that formed his basis of prompt action. There was a directness of purpose, decision, sturdy self-reliance, verging to egotistry, and indifference to chicane in all his movements. He had fair knowledge of men, with a creditable readiness to appreciate their good qualities, and less aptitude to discover their real inconsistences or deceit. He sometimes suffered his understanding to be clouded by a quality of suspicion—a passion so often the offspring or companion of jealousy—which, when it gratuitously arose in his mind, insensibly excited a certain waywardness of conduct, to the perversion of an otherwise sound judgment. In the affairs of others his advice was hearty and valuable; while his native good sense, left unobstructed in his own concerns, led almost every time to satisfactory results. As a man, Bro. Ober was frank, social, accessible; never leaving a doubt as to his real sentiments upon a question; in all his actions he was a man of positive opinions as well as weight of influence; but it must be declared, however, that he was impulsive, acting often hastily on the strength of his impulses; but his heart was right, and the opportunity for reflection rarely left him a victim to prejudice.

As a citizen he was public-spirited, entertaining large views, and in a long career, useful and respected, he was serviceable to the society in which he lived. Through a blameless private life he was an indulgent husband; his children were cherished with the utmost fondness; their welfare, an absorbing motive, and he enjoyed a father's thankfulness for their handsome establishment in life, with their dutiful appreciation of what had been done for them.

Finally, in the precious thought and language of that most gifted, high-souled man and Masonic brother, Robert Burns,—

> "Who made the heart! 'tis He alone
> Decidedly can try us.
> He knows each chord—its various tune,
> Each spring its various bias.
> Then at the balance let's be mute,
> We never can adjust it;
> What's done we partly may compute,
> But know not what's resisted."

With a full sense of the sad dispensation which has befallen the family of our deceased Brother and the Lodge of St. Andrew,

Resolved, That the Lodge of St. Andrew, having made a suitable memorial in its archives of their late associate John Plummer Ober, a respected and beloved Brother, including in the record a sense of their bereavement, together with a notice of his Masonic services, useful public career and character, do hereby tender to his widow and family the heartfelt sympathy of this Lodge; and now that the strong arm of a faithful husband and devoted father is removed forever, they prayerfully invoke the blessing of Almighty God, that He will sanctify this loss for their good, and guard and guide them through life to an eternal union above.

It is further *Resolved*, That a copy of this Resolution be sent in the name of the Lodge to the family of our late Brother.

DRESS AT LODGE MEETINGS.

> "Costly thy habit as thy purse can buy,
> But not expressed in fancy; rich, not gaudy;
> For the apparel oft proclaims the man."
> —*Shaks.—Hamlet.*

In a commendable manner, Masons when assembled as such, generally pay proper attention to their attire. Sometimes, however, there are those who disregard this propriety, and appear clothed in as many colors as had Joseph's coat. They seem to pride themselves in their "pepper and salt" and other fancy coverings, which are well enough for the office or store, but are extremely ill-chosen for the Lodge-room. A priggish costume is not recommended; but rather, such an one as would distinguish gentlemen in refined social assemblies. Dandyism would be as much out of place at Masonic meetings, as indifference and negligence in dress. Between the two extremes lie the fitting apparel of men associated together "to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the [Masonic] art."

The symbolic dress of the Craft is not here referred to; but that, too, though regulated by the Grand Lodge, is not unfrequently allowed to become unsightly and disreputably neglected. These deficiencies it is within the province of the Master to supply, as it is one of his duties to see that the regalia not only conforms to the requirements of the Grand Lodge, but that it is in good repair, and otherwise befitting a well regulated Lodge.

One of the By-Laws of Columbian Lodge, of Boston, of their code of 1796, was as follows, viz.:

"That the greatest decency and good order may be observed, it is strongly recommended that every member appear cleanly dressed each Lodge night, and that no member presume to wear an apron, either in Lodge or at any procession, which has any paintings or decorations thereon, other than being lined, fringed or trimmed with Ribbon. The Lodge conceiving any paintings or emblematic decorations to be highly inconsistent with the Masonic Art."

The compiler of the Historical Account of that Lodge, in connection with this subject, indulges in the following remarks:

“With that point of Masonic etiquette relating to apparel, the brethren have cheerfully complied. A black or dark dress, a white apron and white gloves are what propriety demands in the lodge-room as well as at public ceremonies. In the old constitutions, white stockings were prescribed as well as white gloves and aprons. Indeed, so important was personal appearance in the estimation of the founders of the institution (Columbian Lodge), that it was regulated by the original By-laws.

“Though the clothing of the members was not afterwards provided for by special regulation, yet it was deemed a breach of propriety to be in assemblies of Masons in the variety of colors which custom outside the Lodge often sanctions, or to wear the fanciful and highly emblazoned regalia in which members of the fraternity sometimes indulge. Through thoughtlessness or inattention, this mark of etiquette might have been occasionally disregarded; but as a general rule it has been punctiliously conformed to.”

The records of Columbian Lodge mention only one occasion when the Master called the attention of the members to Masonic etiquette. This was in 1843; the Master being the now venerable brother George G. Smith, Esq. Among other things pointed out by him as being appropriate at Lodge meetings was the wearing of “white gloves.” The dress of this distinguished brother, when he presided in the East, always scrupulously neat and becoming, should have constantly served the brethren as an example most worthy of imitation. His attention to his personal vesture added to the dignity and grace with which he conducted the business of his office, had a refining influence, the effects of which are discernable in the Lodge to this day.

By the portrait of Henry Price, the first Provincial Grand Master in America, painted in 1737, it may be judged that he was not unmindful of the advantages of dress. By it the full and picturesque costume of the period is delineated. The blue silk coat of ample bounds, and breeches of the same material; the red satin vest; the long, white silk stockings, extending to the knee; the golden knee and shoe-buckles; the frills of fine linen for breast and wrists; the carefully dressed and powdered wig; and the crowning “cock'd hat,”—all denote the man of elegance and position in the olden time. It may be asked: “Was he thus arrayed when presiding over the Grand Lodge?” Undoubtebly he was. His firm adherence to Freemasonry for half a century; the love he had for it; would not have permitted him to neglect any amenity or conventionalism, in his intercourse with Masons, which the good society of the day demanded. In dress, therefore, it is presumed he conformed, (with eminent propriety at Masonic meetings), to the customs then prevailing.

Of the fashions of the past, the “cock'd hat” is not entirely disregarded, it being still worn by the Grand Master of Massachusetts. It was the full-dress covering of the head a century ago, as the silk stovepipe hat is to-day; but it is well and praiseworthy to preserve something ancestral: why not the “cock'd hat?”

It is useless for the By-laws of Lodges to prescribe, as of old, the wearing of “white stockings;” for unless their proper accompaniment, knee-breeches, is restored, such prescription would be vain and futile. It is left, then, to the brethren, to appear at Lodge meetings in neat, dark clothes and white gloves; and, in processions, in black hats of the approved cut and style of the time.

H. T.

MASS. COUNCIL OF DELIBERATION, A. A. RITE.

The above Council held its annual meeting at the Masonic Temple in this city on Friday P. M., May 23. We have room in our pages this month merely to say that the meeting was more numerously attended, and a larger amount of actual and profitable work was done—and well done,—than at any previous session of the Body since its organization. The address of the President, Gen. SAMUEL C. LAWRENCE, the Ill. Deputy of the State, was an admirably written business paper, full of interest and sound practical suggestions, all looking to the elevation and well-being of the Rite in the jurisdiction. We shall take occasion to refer to it again, when in print.

The reports of the various committees were particularly noticeable for their general excellence and good taste.

The Council were taken by surprise, and agreeably so, in the generous presentation by their presiding officer, of an entire set of rich and costly JEWELS, of elegant design and artistic make, for the use of the officers of the Body. It was a generous and noble gift, modestly and lovingly bestowed.

At the conclusion of the business of the Council, the brethren were invited—again by their President—to the banqueting hall, where tables were elegantly and bountifully spread with the luxuries of the season, for their enjoyment.

In the evening, the 30° was worked in the presence of the members of the Council, by Massachusetts Consistory, Ill. Bro. Benj. Pope presiding. We were not able to be present, but understand that the work was done to the great acceptance of the guests of the Body, and the credit of its able board of officers.

The Council was then closed.

THE LATE INSTALLATION OF THE PRINCE OF WALES.

The *London Telegraph*,—next to the *Times*, the leading paper in England—of the 8th April, makes the following reference to the installation of the Prince of Wales as Grand Master of the Grand Conclave of Knights Templars for England, Ireland, Wales and the British Dependencies, noticed in our last :—

> "Last night witnessed a grand Masonic ceremonial which will not soon be forgotten by a distinguished fraternity. For the first time in their history, the Grand Conclaves of England and Ireland were united under one Grand Master—the Heir Apparent to the British Throne. With solemn—almost sacred—rites, the Prince of Wales was installed at a 'Convent General,' to follow the language of the printed programme, held in Willis's Rooms. Into the mysteries of that august performance profane eyes may not pry. But it may be said that whatever was required to instal His Royal Highness was performed. A special Great Priory was opened; the Grand Master Elect entered the hall under 'the arch of steel,' and was received by the Grand Prior of Ireland, the Grand Master Emeritus of England, and other high officials. Then the Convent General was opened, the Grand Master Elect took the oath, signed the 'roll of the Sepulchre,' assumed his place on the throne, and sat there the principal figure in an imposing scene. All this is 'caviare to the general.' The Knights Templars who form the Grand Conclaves are the *creme de la creme* of Masonry. Every Knight Templar must be a Mason, but not every Mason is a Knight Templar. Indeed, the Order stands at the summit of British Masonic Institutions. The public, however, will not much concern itself with proceedings little appreciated or understoed outside the mystic circle. What will strike on the ordinary non-Masonic mind is the union now effected between the two Conclaves, so far as that can be done by the appointment of a Head common to both. Although the Roman Catholic Church looks askance upon the puissant Craft, the Irish people, loyal to the core, despite Fenians and Ultramontanes, will welcome the fusion, if we may use that term, and rejoice that the Prince of Wales is the chief of both Conclaves. The bonds of Masonry are strong; its influence is as widespread as it is beneficent; and its subtle power in this as in other instances, will be exercised for the general good."

GRAND LODGE OF ENGLAND.

The Grand Lodge of England held its Grand Annual Festival at Freemasons' Hall, in London, on Wednesday the 30th of April, when the Marquis of Ripon was installed Grand Master for the fourth time. The attendance was very large, including about three hundred brethren from different parts of the country, and a full dais of Past Grand officers in their rich regalia. The address of the Grand Master in taking the chair, was a practical one, and full of good counsel. He spoke strongly on the admission of candidates by the Lodges, and urged with great earnestness the utmost care which the Lodges were able to exercise against increasing their numbers by unworthy persons. Lord Balfour was appointed S. G. W., and Major Wm. Platt, J. G. W.; Bro. John Hervey was re-appointed Grand Sec., who, with the other appointed officers, were duly installed.

At the conclusion of these ceremonies the brethren of the Grand Lodge, including many past Grand Officers, sat down to a splendid banquet in Freemasons' Tavern. As the second toast of the evening, the Grand Master gave, "The health of our M. W. Bro. His Royal Highness the Prince of Wales, the Princess of Wales, and the rest of the Royal Family," and said :—

> "Brethren, we always should have received the toast of the heir of the Crown and the other members of his illustrious family with warmth and enthusiasm among a society so loyal as that of Freemasons; but we have peculiar ties which unite us to His Royal Highness the Prince of Wales, and the interest which he has always shown from the first hour in which he entered into the Craft for all that concerns the welfare of Masonry, has given him a place, and a very high place, in the heart of every true Mason. (Hear, hear). We all know that at the present moment His Royal Highness is worthily representing this country in the great capital of the Austrian Empire, and of course that explains his absence from us on this occasion, though I feel confident that had it been in the power of His Royal Highness consistently with his many necessary engagements to have been with us this evening it would have been to him a source of very great satisfaction to have been here."

The toasts and speeches usual on such occasions followed in regular succession, but for which we have no room.

MASONIC READING-CLUBS.

In the last two Magazines it has been attempted to show what advantages to Masons these Clubs would be ; and their suggested *modus operandi.*

It is found by returns contained in Grand Lodge reports, that there are about eight thousand Lodges in the United States. Now, let but one reading-club be formed in each Lodge, (but, as has been said before, some Lodges' membership is so large that several could exist in each of them) the circulation of each of the periodicals which would be required by the Club, a list of which has been given, would be increased accordingly. What would Mackey or Moore say to having, respectively, for their valuable editorial labors, the support which would be afforded by eight thousand subscribers !

It is in the power of Grand Masters, and more particularly of Masters of Lodges, to bring these organizations into being ; and thus, while creating a taste for Masonic literature, encourage and support liberally the brethren whose studies have contributed so much to adorn, elevate and perpetuate Freemasonry. J. T. H.

GRAND LODGE OF RHODE ISLAND.

This Grand Lodge held its annual communication at Providence, on the 19th ult. The meeting was numerously attended, and the usual annual business was transacted. The Grand Master submitted a report of his doings for the past year, showing the general prosperity of the Order in the State. The officers for the ensuing year are as follows :—

G. M., Nicholas Van Slyck ; D. G. M., James H. Armington ; G. S. W., Daniel Babcock ; G. J. W., Charles R. Cutler ; G. Treas, Gardner T. Swartz ; G. Sec., Edwin Baker ; 1st D. D. G. M., Thomas Vincent ; 2d, Edward L. Freeman ; 3d, Ira W. Arnold ; 4th, Wm. Gilpin ; 5th, Henry A. Chase ; G. S. D., John Myers ; G. J. D., Anson Green ; G. S. S., James M. Davis ; G. J. S., Edward W. Brunsen ; Rev. and W. G. Chap., Henry W. Rugg ; G. M., Lebbeus C. Tourtellot ; G. S. B., John B. Pierce ; G. P., William D. Aldrich ; G. L. Henry C. Field ; G. O., William R. Green ; G. T., Ebenezer B.White.

The Grand Lodge voted to celebrate the approaching anniversary of St. John's day.

LITERARY NOTICES.

SCRIBNER'S MAGAZINE

For June, contains a large amount of excellent reading matter. It opens with an entertaining and finely illustrated article on the "Ascent of Mount Hayden," by N. P. Langford. A biographical sketch of Bret Harte ; illustrated papers on Cornell University ; and "Our Postal-Car Service" follow ; all of great interest. "A Seance with Foster the Spiritualist," and an article by Prof. Wise, the well-known aeronaut, in opposition to the received theory of the tides, will excite considerable thought. An interesting account of a visit to the Pope is given, and there are two capital short stories,—"Capt. Luce's Enemy," and an Old-fashioned Story." Besides the continuation of Dr. Holland's "Arthur Bonnicastle," in which the hero has a New Year's experience. The editorials are unusually full. The "Great South" series will be commenced in the July number of *Scribner.* Price $4.00 a year. Sold by A. Williams & Co., Booksellers, Boston.

THE GALAXY

For June contains several articles of striking interest, of which the first in order, if not in merit, is a spirited sketch of Leon Gambetta, the ardent French Republican, who is spoken of as the youngest statesman in Europe. Another article of peculiar interest is Dr. Coan's essay on the "Value of Life." Mr. Borroughs contributes a light and entertaining article upon the pleasures and benefits of walking out—an amusement very few Americans are addicted to. One or two short and very pretty tales are clustered under the title of "Garcon Stories." "The Sweetheart of Mons. Briseaux" is a very well written love story, with the unsatisfactory ending now so fashionable with story writers. "A fourfold Alibi" is an ingenious story, showing the trouble a self-appointed detective may get himself into. The poetry of the number is good. The scientific and literary departments are full of interest, and constitute the best features of the magazine. Price $4.00 a year in advance. Sold by A. Williams & Co., Boston.

HARPER'S

For June, is laden with good things. "Cheap Yachting," profusely illustrated, is the leading article. "The Marquis of Hastings in Boston," is an interesting and finely illustrated paper, giving fac simile pictures from the celebrated Lord Rawdon collection, which give accurate views of Boston and New York a century ago ; of Bunker Hill battle-field just after the conflict ; the burning of Charlestown, etc. A very entertaining paper is the "Wine Islands of Lake Erie." A characteristic article, giving the details of a tour in the Harz Mountains of North Germany, with nearly thirty illustrations, is contributed by Henry Blackburn. "Old Kensington," and the "New Magdalen" are concluded, and Charles Reade's serial, "A Simpleton" is continued A beautiful poem by Miss Hudson, entitled "To-morrow," is given, as are also some short stories. The editorial departments are excellent.

LIPPINCOTTS' MAGAZINE.

This excellent Magazine closes with the June number the XI Volume, and steadily improves in every number issued. The present number opens with an article entitled, "A New Atlantis" being a description of Atlantic City, and its beauties. "The Roumi in Kabylia" is concluded ; "A Reminiscence of the Exposition in 1867" is of interest. Chapters III. and IV. of "Our Home in the Tyrol" are given, and "A Princess of Thule" is also continued. The pleasing serial, "Berrytown," continues with unabating interest. An instructive article on "The Emerald" is given, and a fine poem entitled "St. Romnaldo." The editorial departments consisting of "Our Monthly Gossip" and "Literature of the Day" are ably managed. Price $4.00 a year. Sold by A. Williams & Co.

MISCELLANEA.

OUR GRAND LODGE PROCEEDINGS.

Rev. Bro. Kavanaugh of the *Texas Masonic Mirror*, speaks of the printed proceedings of the Grand Lodge of this Commonwealth for the past year, a copy of which had been forwarded to him by Grand Secretary Titus, in the following complimentary terms:—

"We have given to these various reports of the proceedings of the old parent Grand Lodge of Masons in the United States a careful examination, and in general terms must express our great satisfaction at finding the Royal Craft enjoying a very high degree of prosperity in the Old Bay State.

"The Annual Address of the M. W. Grand Master, Sereno Dwight Nickerson, is lengthy, but it brings every item of information pertaining to the interest of the Craft within the jurisdiction of the Grand Lodge, most distinctly before it. No general topic is introduced, but it is apparent on every page, that the laws and edicts of the Grand Lodge have been most rigidly enforced. The moral tone of the whole proceedings is of a very high order.

"The reports of the various committees are drawn up in a clear and masterly style, evincing a perfect familiarity with the laws and genius of the Ancient Order, and a warm and unyielding attachment to the established landmarks and usages of the Craft. The Masons of Massachusests duly appreciate the value of a good Masonic paper, published under their patronage, now the oldest Masonic journal in the world."

DEATH OF THE EARL OF ZETLAND.

The Right Hon. Thomas Dundas, Earl of Zetland, for many years Grand Master of the Freemasons of England, died on the 6th ult., in the seventy-eighth year of his age. He was descended from an illustrious family, distinguished for several generations in the civil and Masonic annals of Great Britain. He succeeded his Royal Highness, the Duke of Sussex, as the head of the Masonic order] in April, 1843, and was continued in that office by successive annual elections for more than quarter of a century. In the higher degrees and societies, and in the various charities recognized and conducted under the auspices of Freemasonry, the noble Earl took a constant and active interest. Prior to his succeeding to the peerage, the Earl of Zetland for some years represented Richmond, in the county of Yorkshire, in the House of Commons on liberal principles, which he afterwards consistently supported in the House of Lords, though he never took an active part in politics.

Thomas Dundas, second Earl of Zetland, was born in London, in 1795, and was educated at Harrow. In 1823 he married the youngest daughter of Sir Hedworth Williamson. He succeeded to the title on the death of his father in 1839, and was appointed Lord Lieutenant of the North Riding of Yorkshire, the same year. He was member Parliament for Richmond from 1818 to 1830; for York, from 1830 to 1832, and again from 1833 to 1835, and a second time for Richmond from 1835 to 1839. The Earldom was created in 1838, and the title was borne by Baron Dundas, the father of the nobleman whose death is now announced. The first baronet in the family was Commissary-General and contractor to the British Army from 1748 to 1759, and his son was the first Baron Dundas. The second Baron Dundas was created Earl of Zetland. The title now descends to the nephew, Mr. Lawrence Charles.

The Zetland Lodge, of Boston, established in 1867, was named for him, and as an honorary member of the Lodge he felt a personal interest in its welfare.

MICHIGAN.

Grand Master Chamberlain of Michigan, in his annual address, says: "I have inspected the records of over two hundred and forty Constituent Lodges. * * * It is my deliberate conviction that thirty per cent. of our Lodges now in existence are not required, nor are they conducive to the best interests of the fraternity. * * * * A careful and extensive observation teaches me that very much of the bad material found in our Lodges is due to the fact that Masonry is too much used to subserve mercenary purposes."

DEATH OF BRO. FRANCIS L. RAYMOND.

We are pained to be called upon to record the death of this estimable and faithful brother. He was a resident of the neighboring city of Charlestown, where he died, the last month, at the age of seventy-one years. In his early life and ripe manhood he was an active and zealous brother, and was universally respected and beloved by his brethren, He was a Past Master of King Solomon's Lodge (Charlestown), a Knight Templar, and a member of the Scottish Rite, in all of which he was prompt in the discharge of any duty imposed upon him; and in private life was held in esteem by his fellow-citizens and personal friends.

LECTURES ON LORD LYTTON ("BULWER").

We congratulate our Baother, D. E. Humphreys, on the marked approval which has attended his recent lectures on "Personal Reminiscences and Lessons from the Life of Lord Lytton." Nearly the entire morning Press of Boston, on the 7th, united in giving long reports and much commendation. At the delivery on the 15th the lecture was revised, and the subjoined extract from the *Post* briefly describes it.

"By request, Dr. Humphreys repeated his lecture on Bulwer, at the Meionian last evening. He had revised it, and added many portions which made it as a whole, more complete, and, if possible, even more interesting. A great charm is added to all that he says by his peculiarly clear and flexible enunciation, which most fittingly accompanies and supplements his well chosen and scholarly language. He spoke in most affecting terms of Bulwer's generosity. Lord Lytton had been called avaricious. He was not liberal, in the general acceptance of the term, and often refused aid to various charitable institutions, but in a private and unobtrusive way he was always helping the widows and orphans of clergymen and others connected with the literary and artistic professions. In him all the world of literary workers lost a friend and brother."

Our Brother intends to return to the public lecture field next fall, giving this lecture and two others, one on "University and Public School Life" in England, the other in "Personal Reminiscences of Professor Aytoun and other Edinburgh Celebrities of Twenty Years Ago," with readings from "Aytoun's Lays." We commend Bro. Humphreys to the favorable reception and attentions of our Brethren, wherever he may go in his lecture course. He is a gentleman, a scholar, and a good speaker. *

AN EARTHQUAKE INITIATION,

The *Silver City* (Idaho) *Avalanche*, describes how an earthquake disturbed the equanimity of a Masonic Lodge in that place—in fact, astonished everybody, except the candidate. The earthquake shook the Territory and the Masonic Hall to its foundations.

"It was a new sensation to the Olympians—Mount Ranier might topple over and crush the town, or Budd's Inlet send a great earthquake wave to engulph it—so the Master, and officers and brethren beat a wild and undignified retreat, carrying the Tyler bodily with them. After the shock had subsided, and their nerves were quieted by mutual congratulations and libations, they returned to the body of the Lodge to commence anew the work, and found the candidate in *statu quo*. Upon demanding why he hadn't run, he innocently replied that 'He thought the whole thing was a part of the ceremony!' So mote it be."

CHIT-CHAT.

WANTED.—Travelling agents in and out of the city, for this Magazine. Liberal commissions.

TO OUR SUBSCRIBERS.—We are sending out our bills to our subscribers for the present volume, including back dues, and trust that we shall meet with better success in this than on many former occasions.

We have on hand a full supply of the back numbers of the present volume, which we shall be happy to forward to new subscribers.

THE Grand Lodge of this State will hold a quarterly communication at Masonic Temple in this city, on the 11th inst. The Grand Chapter meets on the preceding evening.

THE *Texas Masonic Mirror*, edited by the Rev. Dr. B. T. Kavanaugh at Houston, we regard as one of the most useful, high-toned and conservative of all our Masonic periodicals, and shall be happy to learn that it is receiving a generous support from our Texas brethren.

Two clergymen were busy discussing a knotty problem in theology. "I believe," said one, "in the doctrine of! "—up went his feet, and as he bored a hole in the ice, he finished the sentence—"damnation." It did not sound pretty, but then he didn't intend to say it in that way.

THE DISTRICT COUNCIL OF DELIBERATION of the A. A. Rite for the State of New York, held its annual session at Albany in February last, and was well attended. Bro. Orrin Welch, the Deputy for the State, delivered an interesting address on the occasion, in which he speaks encouragingly of the flourishing condition of the rite in his jurisdiction.

ROME.—Papacy in the Holy City, or papal supremacy at least, seems to be running to a very low ebb, and is rapidly reaching the end of its long abused temporal power, the Italian Chamber of Deputies having, by an overwhelming majority, voted to abolish the religious orders, and close up the monasteries and seminaries; in which they are fully sustained by the voice of the people. The German parliament has also voted to expel all such orders from that empire, within six months.

ACKNOWLEDGMENTS.—We are indebted to the politeness of Grand Secretary Edwin Baker, for a copy of the proceedings of the Grand Lodge of Rhode Island for the year ending May 1872, together with a copy of the Constitution of that body, for which he will please accept our thanks. We are also indebted to Bro. Bowdoin S. Parker for a copy of the very excellent address delivered by him at the dedication of Freemasons' Hall at Greenfield, Mass., on the 18th of February last, for which he will please accept our acknowledgments.

NEW BRUNSWICK.—The Provincial Grand Conclave for Nova Scotia and New Brunswick was held at Halifax on the 8th of May, the Hon. Alex. Keith, Provincial Grand Commander, presiding. Bro. Stephen R. Sircom was appointed Deputy Gr. Com., and Bro. Robert Marshall of St. John, Gr. Prior. Moore Rose Croix Chapter held its Annual Communication at Halifax on the 25th of April, when Bro. D. R. Monroe, 33°, was elected M. W. S. Our correspondent says this branch of the Masonic order in St. John is becoming quite popular, a large number of the most influential members of the Craft being connected with it.

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ANTI-MASONRY IN FANEUIL HALL IN 1831.

ALLEGED "MASONIC RIOT."

One of our city cotemporaries has recently been entertaining and perhaps enlightening the readers of his well-conducted and useful journal, with a short series of articles on the subject of "Masonry and Anti-Masonry," the last of which appeared on the 24th of May. We have no desire to question the motives or fair intentions of the author, for though manifestly not a Mason, he is evidently not unfriendly to the institution. He has, however, introduced some points, and given renewed currency to some statements which had been better omitted, or, at least, which might have been given in a fairer and less exceptionable manner; and this, we are disposed to believe, arises, not from any personal bias, but in relying too confidently on the anti-Masonic authorities of the time when the events occurred. One of these is contained in the following quotation, which we do not feel at liberty to allow to pass unnoticed, for the reason that it contains statements which are not true, and which are calculated to leave a wrong impression on the popular mind of the present day, when Masonry still has its enemies, ready to avail themselves of every favorable occurrence in its history, however slight and unimportant, to create prejudice against it. The writer introduces it as "Anti-Masonic Chronology:"—

"August 31, 1830. *Masonic riot* in Faneuil Hall, Boston, obstructing the proceedings of an anti-Masonic meeting to discuss this question,—'Can any

> man, under the influence of Masonic oaths, discharge with fidelity the duties of an important office in the gift of the people, according to the nature of our free institutions?'
>
> "The riot became so serious that the presence of the Mayor, Hon. H. G. Otis, was requested by anti-Masons, and by his request, made in his peculiarly graceful and bland manner, after having addressed the rioters, the anti-Masons dissolved the meeting. The next day a Freemason had the effrontery to ask one of the anti-Masonic committee why the anti-Masons caused such riotous proceedings! The disappointment was great; but it served to open the eyes of many spectators *as to the character of Freemasonry*."

Our objection to the statements in the above paragraphs are contained in the words we have italicized, namely, that the disturbance was a "Masonic riot," and that, as such, it represented the "character of Freemasonry." Both these imputations are false, and reflect disgracefully upon the memories of the faithful brethren who stood by the institution in the hour of its greatest need. The rule and the prevailing policy of the brethren of the time referred to, was not to countenance or to be forced into any personal interference or contention with their enemies. So far as they had any control over it, the battle was fought on a fairer field and from a more elevated standpoint. They could not without compromising their own self-respect, and therefore did not descend to the mean espionage and obtrusive impertinence for which their revilers were notorious. They cared nothing for the machinery employed by their enemies, whether conventions, councils, or secret committees, and therefore never interfered with it. It was the results they had to deal with, and the purposes contemplated by them when brought before the people of the State for their endorsement. The disturbance at Faneuil Hall would probably never have occurred had the anti-Masonic leaders of Boston been satisfied to do their own disreputable work. But this they were not contented to do; or, else, having worn out their own influence, they felt the need of the aid of others whose damaged reputations were less known to our citizens. They accordingly invited a Mr. Henry Dana Ward, the reputed editor of an abusive anti-Masonic periodical published in New York, and a Judge Samuel W. Dexter, a political anti-Masonic missionary from Michigan, to meet them in Faneuil Hall, and discuss with Masons, or others friendly to the institution who might volunteer to meet them in the discussion, the insulting and abusive question above cited. The mere statement of such a question was not only a gross insult to the intelligence of the people of Boston, but was an insidious and base slander upon many of its most distinguished and honored citizens. To say that the fraternity did not feel this keenly, would not be true. They did feel it, and felt that it was a reproach and a disgrace that Faneuil Hall should be prostituted to such malignant purposes. But the city government had granted the necessary permission (though as subsequently appeared, without knowing the particular purpose for which it was to be used), and the members of the fraternity in the city as a class, remained passive and submissive. There was, however, a large class of energetic citizens, who, though not Masons, had seen enough of anti-Masonry, and learned enough of the purposes of its managers and their scandalous proceedings, to become disgusted with it. In the polished vocabulary of anti-Masonry, these citizens were known as "*Jack Masons*"—the precise etymology of which term we never fully understood, though it practically meant opponents of anti-Masonry outside of the fraternity. They, however, rarely failed to make themselves and their influence felt, whenever occasion offered. Such an occasion presented itself at Faneuil Hall in August, 1830, when the leaders of the anti-Masonic faction of the State, with their emissaries from New York and Michigan, were assembled in public meeting, with open doors.

The meeting was called to order on Thursday morning, and the late Dr. Abner Phelps of this city was elected its moderator. The discussion was opened by JOHN W. WHITMAN, Esq., a Mason, and a young lawyer of considerable elocutionary power and sarcastic talent. He had been advised not to attend the meeting, but persisted in doing so. On rising he stated distinctly that he appeared there *on his own responsibility, and contrary to the wishes and desires of his Masonic friends.* He commenced by saying that while he contended for the constitutional rights and privileges of all classes of his fellow citizens, he objected to *foreign* interference and *foreign* dictation, and held that "Boston boys" could manage their own concerns without the aid of political judges or political jugglers. This was said in reference to the introduction of Ward and Dexter; the primary cause of all the difficulty which ensued, and for which the anti-Masonic leaders were alone responsible. The Masons of the city had nothing to do with it, and took no part in it, other than that assumed by Mr. Whitman against their wishes. Had the anti-Masonic leaders gone into the meeting without the aid of these foreign emissaries, they might have continued their discussions to the end of time, and they would not have been interfered with by any class of our citizens. This was their mistake, or reckless folly, and when

Mr. Dexter was introduced, the citizens, or "Jack Masons," if you please, would not hear him. They could not, and did not restrain their feelings of indignation when *such* a man, a stranger, was slandering their friends and neighbors. He was hissed down, and the meeting was adjourned until the evening, when the hall was again filled at an early hour. The Rev. Moses Thatcher, who arose amid the shouts and hisses of the citizens, resumed the discussion. It was difficult to hear him, though he spoke at the top of his voice, so great was the noise and confusion. He, however, boldly and shamelessly declared, in the face of his large audience, that he had solemnly taken several Masonic oaths, and violated them; thus placing himself before the citizens of Boston as a preacher of the Gospel, and a Senator of the State, with the guilt of *moral perjury* emblazoned on his forehead! It was not strange, therefore, that the assembled masses would not hear him; that they would not listen to his infamous defamation and abuse of the best citizens in the community. They indignantly hooted him down. His dishonored clerical title was not sufficient to shield him from the righteous indignation of his audience, and he took his seat amid the contemptuous sneers of his hearers. He was followed by Mr. Whitman, who in a strain of cutting satire occupied the meeting for nearly an hour, handling the Reverend *seceder* without much respect for his surplice or his senatorial robes. Mr. Henry Dana Ward was the next speaker, but he met with no better success than his coadjutor from Michigan. The people would not hear him. They would not listen to foreign dictation, nor would they stand quietly by and hear their own citizens and neighbors abused and scandalized by a stranger, and he an itinerant anti-Masonic lecturer. The hallooing, shouting, stamping and hissing at this time, were tremendous. "What is his name?" cries a Stentor. "Ward!" replies another. "Where does he come from?" says a third. "From New York!" says another. "Down with him!" cries an Ajax. "Hurra!" vociferated the mob. But there stood Henry D. Ward, calm, collected and immovable—with the curl of contempt on his lip, and a lurking devil glistening in his eye. "Mr. Moderator!" says Ward. "Down with the Yorker!" says the mob. "I came from New York!" says Ward. "Back, back, back!" says the mob. "Go and hold forth to your own people!" roars out one. 'Go and dragoon the Knickerbockers!" says another. "Douse his peak!" bellows out a tarpaulin. "Touch up the leader!" thunders out one of the white frock gentry. "Dust down dat ere gemman's coat!" says one of the dingy hue. "Hurra!" cries the mob. But there stood Ward—"his eye in a fine phrensy rolling." His was no picture of "Patience sitting on a monument;" but his eye spoke out as if his lips would say, "Dogs—curs—I will humble you yet." The uproar increased. Ward seemed determined to proceed. The mob determined that he should not proceed. Groans and hisses came from all quarters. At length Ward's insolence gave way, and he sat down. "Hurra, nine cheers!" shouted the multitude; and nine cheers shook the hall to its foundation. Such was the humor of the rioters. Personal violence was neither offered nor threatened.

The meeting was then adjourned until the next morning, the Moderator remarking that those who were in favor of the object of meeting could attend, and those who were opposed to it could stay away. The citizens, however, chose to act their own pleasure in this particular.

At the hour of adjournment the Moderator called the meeting to order, and H. D. Ward again took the floor; but he had not fairly done so before the noise commenced. The citizens were determined not to hear him, and the sound of his voice was lost amid the uproar, the hissing and shouting which ensued. Faneuil Hall was made to vie, in "confusion of tongues," with the Babel of antiquity. Those Bostonians who had been stigmatized by the anti-Masonic leaders as "Jacks," saw the consecrated Hall where their fathers had so often raised their voices in defence of the personal rights of their fellow-citizens, prostituted to the seditious purposes of a proscriptive faction; and, moved by the proud spirit of freemen, they indignantly resisted the insult offered them. They used no violence; but they boldly told these itinerant slanderers that Faneuil Hall was not the place for them, and that they were not wanted to teach Bostonians their duty. This language the gentlemen themselves would not understand. They obstinately and impertinently persisted in their purpose until the citizens were nearly excited to open violence. To avoid the consequences of such an event, the managers of the meeting despatched a messenger to the mayor of the city, Hon. Harrison Grey Otis, soliciting his aid in suppressing the *apprehended* riot. The mayor very properly told them to return and dissolve their meeting, and assured them that the people would then disperse satisfied. They objected to this on the ground that it would give *triumph to the other party!* The mayor replied that he knew nothing of any party; that the Hall was not granted for *party* purposes. He then repaired to the Hall; on entering which, the chairman, Dr.

Abner Phelps, requested him to take a seat by his side. The mayor with his usual politeness, declined the proffered *honor*, observing that he preferred to stand where he then was, if it were equally *agreeable* to the gentleman. He then addressed the meeting, stated the manner and object for which the Hall had been procured, and declared that, *so long as he held a seat at the Board of Aldermen, he would not again consent to its being granted for a similar purpose!* This declaration, though a death-blow to the aspirations of anti-Masonry in the city, was received with great applause. He then advised an *indefinite* postponement of the *subject* before the meeting. The chairman evinced great anxiety to take the vote on the *main question*, and made an attempt to do so, but did not succeed. The mayor then interceded and politely directed the chairman to put the question for a dissolution of the meeting, remarking that there was *no chance for him to gain a single proselyte, for public opinion was against him!* This was a shell thrown where it was not expected, though much needed. The chairman, however, thought best quietly to submit to the exigency of the case, and accordingly put the question, as directed, which was carried by a large majority. The vote was nevertheless doubted, and the chairman gave it as *his* opinion that it was not a vote; but, *for the sake of peace he was willing to let it go as a vote!* The citizens would not receive it on such terms, and demanded to have it again put, when it was carried by a majority of twenty to one! The anti-Masonic agitators of the peace then took themselves out of the Hall, amid the hisses and shouts of an indignant and insulted people.

Thus ended this infamous attempt to proscribe and disfranchise, in their midst, and within the sacred precincts of Faneuil Hall, a large and respectable class of the people of Massachusetts. With the course of proceedings as here hastily sketched, the Masons of Boston had nothing to do, nor were they in any sense or degree responsible for it. One Mason only, took any active part in it, and he against the wishes and advice of his brethren. The opposition sprung spontaneously from persons who were in no way connected with the Masonic fraternity, but who, having become disgusted with the reckless proscriptive policy of the anti-Masonic leaders in Boston, were determined they should not, without a protest, disgrace Faneuil Hall by using it for the gratification of their malice, or the advancement of their disreputable party purposes.

A VOICE FROM THE PAST.

The following address was delivered before St. Andrew's Lodge, at the old Green Dragon Tavern in Boston, on the 12th of April, 1810, by Dr. JOSIAH BARTLETT, Grand Master of the Grand Lodge of this Commonwealth, and we take pleasure in laying it before our readers as a chaste and elegant production. The author was a fine scholar, and in his day was one of the most distinguished members of the medical profession. He had previously been Grand Master, and served in that capacity in the years 1797 and 1798, when he retired, but was again elected to the same office in December 1809 and held until the following December. He was a charter member of King Solomon's Lodge, Charlestown, where he resided for many years, in the practice of his profession. He was the first Master of the Lodge in 1783, and presided over it in the years 1783, '84, '87, '92 and 1808. He died in 1820. St. Andrew's Lodge, before which the address was delivered, was chartered by the Grand Lodge of Scotland in 1756, and was mainly instrumental in the organization of the second Grand Lodge in Boston, known as the "Massachusetts Grand Lodge," in contra-distinction to the "St. John's Grand Lodge," previously established under the English authority. At the union of these two bodies in 1792, St. Andrew's Lodge declined to recognize the compact, and resumed its connection with the mother Grand Lodge of Scotland, which connection was continued until December 1809, when, the objections being removed, it came under the jurisdiction of the United Grand Lodge. In April following, the M.W. Grand Master Bartlett paid it his first official visit, on which occasion he delivered the following address. It is a model of its kind, and will be read with interest, especially by many of our older brethren who are conversant with the early history of the institution in this Commonwealth:—

ADDRESS.

MY RESPECTED BRETHREN:—When I recollect that within these walls* were displayed the early specimens of Masonic eloquence in our country; that beneath this venerable Arch, the distinguished badge I so unworthily wear, was first suspended on our illustrious WARREN, whose life and death were instructive lessons of benevolence and patriotism; that around this ancient altar, commenced the labors of the late Massachusetts Grand Lodge, the influence of which, in connection with a similar institution,[†] has extended from the limits of this Metropolis to every section of our territory; and especially when I indulge a pleasing fancy, that your respected predecessors are viewing with complacency, an official visit from your adopted patron, whilst at the same time they bestow a grateful remembrance on your distant parent,[‡] I feel sensations easier for you to conceive than for me to describe, and which you can but reciprocate by expressive silence.

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*Green Dragon Tavern.

In the appropriate duties of this occasion, I shall only remark, on the Masonic history, that its doctrines and precepts may be readily traced from the luxuriant garden of paradise to the magnificent city of Jerusalem, where, the capacious mind of the illustrious Solomon, comprehending the traditions of the most remote antiquity, applied the instruments of operative Masons to illustrate the principles of our Order, and establish a system, which for six thousand years, has resisted the influence of ignorance, superstition and political contention; whilst its genial power in every age, has softened the calamities of war, and alleviated the miseries of man.

Reverence to the Supreme Architect of the Universe, a dignified obedience to the civil authority, an affectionate regard to the characters and interests of our brethren, justice to our neighbors, and unfeigned benevolence are its avowed objects; to preserve and cherish these as far as we are able, is the duty of all who are united by its solemn obligations.

The erection of Lodges, the adoption of general regulations, and an uniformity in practice, so far as the habits and customs of different countries will allow, have been always inculcated; and the formation and support of Grand Lodges, whose authority should comprehend a convenient territory, have been found by long experience, to promote the prosperity of the Fraternity. No arguments are necessary to confirm this fact in the United States. A regular intercourse among the brethren has extensively diffused its benefits, and the flourishing state of eighty-six Lodges within this jurisdiction, evinces, at least an equal progress with other establishments, for the promotion of public and private happiness.

Among the various duties of the Grand Lodge, that of visiting the Lodges is by no means the least important. With the power of "examining their records and proceedings, and seeing that no innovations are committed," we are enabled to judge of the care and qualifications of those who are appointed to govern and instruct the brethren; and by inculcating a strict obedience to the Constitution and Laws, we contribute our aid to preserve the ancient land-marks.

A punctual attendance at the stated meetings, when your necessary avocations will permit; caution in the admission and advancement of candidates; discretion in the election of officers; a judicious improvement of the lessons you are taught, and a prudent appropriation of your funds, are indispensable; for in vain we may extol the beauties of Masonry, or boast of its numerous advantages, if we are not distinguished by a correspondent conduct.

The R. W. Master and Wardens will permit me to require a constant attendance at the Grand Lodge, either by themselves or a well-informed representative, especially at the election of officers; this is among the most essential duties of their appointment, for it is by punctuality, candour, moderation and unanimity, that every institution is respected and prosperous.

We now, my respected brethren, congratulate you on the present situation of St. Andrew's Lodge, and from the result of this auspicious interview, we are bound to remark, that the wisdom of your by-laws, the accuracy of your records, the regularity of your proceedings, and the respectful address of your R. W. Master, discover a continuance of that laudable zeal, which for nearly sixty years has been successfully exerted for its respectable support. The cradle of its infancy was rocked with anxious solicitude, its blooming youth was defended with vigilance and assiduity, and its revered manhood, cherished by industry and perseverance, will conduct it to an honourable old age, which is not confined, like the fleeting days of man, to a single generation. Your knowledge of the nature and design of our institution; your experience in its ceremonies, and a strict observance of the precepts which, from a pressure of other associations, I have barely hinted at, will best preserve and extend its usefulness. Erected on the rock of Charity, and cemented by beneficence, it will remain unshaken, when you, and your successors, are numbered with its venerable founders, whom we humbly hope, are participating in the pleasures of that exalted Grand Lodge, tiled with impenetrable secrecy, and from whence no traveller returns.

TEMPLAR COSTUME—AGAIN.

We have within a few days, received two printed circulars from Maine, both emanating from highly influential sources, and from brethren entertaining opposing views on the action of the Grand Encampment of the United States, and the more recent edict of Grand Master Fellows requiring a uniform and indiscriminate adoption and use, by the State Grand Commanderies and their subordinates, of the costume prescribed by the Supreme Body at its triennial session in 1859, and as amended in 1862. With entire deference to the opinions and Masonic experience of the distinguished brethren whose names these circulars bear, we shall be pardoned the expression of our regret that they were ever issued. We cannot see what either party is to gain by a personal controversy of this semi-official character; while, on the other hand, it is easy to see that it can hardly fail to produce estrangement and unkind feeling among brethren who, though entertaining different views, are equally sincere and equally solicitous to maintain the integrity of the Order, and faithfully to fulfil all their duties and obligations to it.

[†] The late St. John's Grand Lodge.

[‡] Saint Andrew's Lodge was commissioned by the G. L. of Scotland, 1756, as above stated.

The style of the new costume, which bears no similarity to the dress of the ancient Templars, or to that of any order of Masonic Templars beyond the jurisdiction of the United States, and which must be regarded as the primary cause of this controversy, is, in itself, a mere matter of taste, and of no essential importance to either the integrity or welfare of the Order. The original had probably been better left undisturbed, as it has come down from the fathers of Templarism in this country, through a period of three-fourths of a century; but the wisdom of the Grand Encampment of 1859 decided otherwise, and adopted the new dress, based on the report of a Committee made to that Grand Body in 1856.

The change met with opposition; and, as a compromise, the body on the same day, and immediately following the action on the main question, adopted a resolution limiting the power and scope of the original order, and securing to the Commanderies or Encampments then in existence, the right to retain and wear their present uniform, so long and until they should themselves decide to "procure a new costume." This action, although not altogether satisfactory, was accepted by the majority of the members, for the reason that it divested the original order of its retro-active power, and left the entire roll of Encampments then under Charter, to determine each for itself when, if ever, it would adopt the new dress. And it is a question, whether, as a matter of compromise, and a condition on which the original order was passed, this resolution did not place the whole subject, so far as these old Encampments were concerned, beyond the control and jurisdiction of the Grand Body itself. But be this as it may, it is now contended by the friends of these old Encampments, that the original resolution is still in force, that it has never been repealed, and that the action of the Grand Encampment in 1862, went only to the re-adoption of the costume of 1859, as amended; and therefore left the resolution in full force. Had the intention of the body been otherwise, it is fair to assume it would have so declared itself by repealing the resolution, in the terms usual in legislative proceedings of the kind. Standing as a separate and independent act of the body, it is difficult to see how it can be reached in any other way, if indeed it can be reached at all, except with the consent of the parties more immediately affected by it.

The legal maxim, that a subsequent law repeals a prior one, inconsistent with it, can hardly be made to apply in this case, there being no inconsistency between the law and the resolution, if regarded as concurrent acts of equal force; and that they are to be so regarded, is shown by the body itself in never having insisted on or suggested a different interpretation of its order, and by the concurrence in this of all its Grand Masters from 1859 to 1871, including such distinguished brethren as French, Palmer and Gardner. The radical error lies in not having incorporated the resolution in the body of the law, of which it was the undoubted intention of the mover and of the body, to make it a part. Had this been done, the present controversy could not have arisen. But taking them as they stand, and regarding them merely as collateral measures, the action of the Grand Encampment in 1862 adopted the new costume, and did no more. "That was," says the learned Bro. Albert Pike—high authority in all judicial questions—"*ex necessitate* a repeal of the adoption of the former costume. Having performed that office, the new action had spent its force of repeal. Each adoption was a law; and one repealed the other. But the resolution of 1859 was subsequent to the adoption of the costume, and a limitation of it, a definition of its scope, by providing to what Commanderies it should apply. No resolution or law of 1862 declares this repealed, nor is inconsistent with it, unless the mere act of adoption was so, making it obligatory on all to wear the costume, because no exception was re-enacted.

"But repeals by implication are not extended by construction; and there is no repeal of the resolution of 1859, unless there is an antagonism so definite and precise that it cannot stand with the law of 1862. The costume of 1859 was also adopted, in general terms, and afterwards the resolution was enacted making its wearing obligatory, except as to Commanderies previously chartered. The sound construction is, that the action had in 1862, which may be called a law, intended only to substitute one costume for the other, upon the same terms and with the same limitations as had been enacted in regard to that of 1859; and that the matter stands precisely as if there had been no action at all in 1862, but the costume then adopted had been adopted in 1859, and the resolution then enacted was in regard to it, and not in regard to that of 1859.

"If it had been intended to repeal the *Resolution* of 1859, in its entirety, the presumption is that it would have been *expressly* done, by a like resolution. But there was no resolution at all, but a simple adoption of the costume."

We regret that we cannot conveniently spare room this month for the entire opinion of our learned brother, as published in the *Masonic Token* (Portland), from which we have made the above quotations; but should occasion require, we may hereafter do so. The necessity for this, or any further public discussion of the controversy, may, however, be obviated by a revocation or suspension of the objectionable official Order. This would restore peace, and perhaps save this branch of the fraternity itself from more serious difficulties, by leaving the whole subject to be adjusted by the Grand Encampment at its ensuing triennial session.

There is one other point in the case, which, though perhaps of subordinate importance in a matter where a principle is involved, may nevertheless be worthy of consideration. There are, within the jurisdiction of the Grand Commandery of Massachusetts and Rhode Island, in round numbers, 5,000 affiliated Templars, all, with few exceptions, owning and wearing the original black costume, each costing about $75,—making a total value of $375,000. These rich and valuable costumes, the new regulation, if enforced, would render worthless. The cost of the proposed uniform would not be less than $50 each, (probably more), making in the aggregate $250,000, and a grand total of $625,000—including loss and expenditures. We have not examined the matter, but Massachusetts and Rhode Island do not probably constitute the largest or most numerous Templar-jurisdiction in the country. The necessary data for this calculation, in its general bearing, may be readily obtained. Perhaps the Grand Master will look it up. We are aware that this is a mere money view of the question, but it is one to which the brethren interested will attach some importance, and it may not be unworthy the notice of the Grand Master.

But whatever importance may attach to the foregoing considerations, or whatever weight they may be entitled to, we respectfully invite attention to the following:

At the triennial session of the Grand Encampment in 1871, Grand Master Gardner submitted the following decision, or official interpretation of the order to which it refers, as communicated by him to the bodies under his jurisdiction:

> "3. As I understand the order of the Grand Encampment in relation to costume, it does not require Commanderies already provided with uniform to change for the new regulation; but when new regalia is required, or when new Commanderies are constituted, the uniform provided by the Grand Encampment should be obtained. Of course, it would be advisable for all Commanderies, new and old, to provide themselves with the regulation costume."

This decision, among others, was, on the recommendation of the committee having in charge the Grand Master's report, referred to the *Standing Committee on Masonic Jurisprudence*, which committee, for want of time to consider it, or other reasons, recommended its reference to the Special Committee on "Digest of Templar Law," to report at the next triennial session. Under the rule of parliamentary law and the usages of legislative proceedings, when any subject is referred to a committee for consideration and report, that reference removes it from before the assembly, and *ex necessitate*, places it, for the time being, beyond the control of its presiding officer, except through the direct action of the body itself, in discharging its committee, or ordering an immediate report. In either case the subject then reverts to its original status. In the case we are considering, no such action was had, nor was any such report made during the session. The commitment of the decision was really and logically the commitment of the original order, with a view to ascertain, through the committee, whether the construction which had been given to it, by three preceding administrations, and assented to by the whole fraternity of the country, was consistent or otherwise with its original purpose; and whether the action of the body in 1862 changed or repealed it. But admitting that the reference did not absolutely carry the entire subject with it, it clearly left it in abeyance, and beyond the rightful control of the Grand Master, or the body, until brought back in the usual parliamentary form, by the report of its committee. Whether these premises fall strictly within the technicalities and limits of judicial proceedings or otherwise, they certainly fall within the line of Masonic usage and impartial legislation. The whole question was in controversy, and to facilitate the settlement of it, was the purpose of the appointment of that committee. The order of the Grand Master, issued, as we think, by an unusual, if not an unprecedented stretch of power, anticipates the action of the committee, and decides peremptorily the whole duty for which it was appointed; thus taking the matter out of their hands, where it had been placed by the deliberate action of the body itself. Such a proceeding, if allowable, would render the appointment of committees on any subject, or for any purpose, absurd, and invest the presiding officer with a despotic power wholly inconsistent with the principles and lessons of Freemasonry.

There is so much good sense and wholesome counsel in the following paragraphs from Grand Master Gardner's report to the Grand Encampment of 1871, that we feel justified in giving it a place in this connection. The antagonism referred to in the first line, is in reference to the reconciliation of the disagreement growing out of changes in the nomenclature of the Order, adopted at Hartford in 1856:

"While the memory of this antagonism is fresh, let us not forget the lesson which it teaches—that there is a limit to the forbearance of the Grand Commanderies and the Templars of the United States, beyond which it is not safe for the Grand Encampment to trespass. Although the State Grand Commanderies and their subordinates are true and loyal to the national Grand Body, and devoted in their attachment to it; although each and all yield a ready and willing obedience to its commands, and recognize the Grand Encampment as the supreme body of Knights Templars, to which they owe allegiance and fealty, they will not passively tolerate radical changes in the American system of Knighthood, or tamely submit to frequent constitutional revisions prompted solely by novelty or caprice.

"The Grand Encampment is now strong, united in itself, and powerfully supported by its State Grand Commanderies and the valiant Templar Knights of America. Let it be our solemn duty to strengthen, not weaken, it; to support, not undermine, it; and to preserve, not fritter away, its power and influence."

DIED AT HIS POST.

A brave man was Bro. William D. Guile, the engineer of the ill-fated steamboat train, which was wrecked at Richmond Switch on the morning of April 19, 1873, by the washing away of the bridge over Meadow Brook. It seems that he must have seen, when too late, the terrible chasm, as when found, his hands clasped the lever and the engine was reversed, showing that in that awful moment his duty was

his first thought. It was his custom when passing his house (which is situated near the railroad) to blow in a peculiar manner the whistle of the engine, as a signal to his wife that all was well. This incident has been made the subject of a poem by Bret Harte, which we copy from the *N. Y. Tribune.*

GUILE'S SIGNAL.

Two low whistles, quaint and clear,
That was the signal the engineer—
That was the signal that Guile, 'tis said,
Gave to his wife at Providence,
As through the sleeping town, and thence,
Out in the night,
On to the light,
Down past the farms, lying white, he sped!

As a husband's greeting, scant no doubt,
Yet to the woman looking out,
Watching and waiting, no serenade,
Love song or midnight roundelay,
Said what that whistle seemed to say:
"To my trust true,
So, love, to you,
Working or waiting, Good night!" it said.

Brisk young bagmen, tourists fine,
Old commuters along the line,
Brakemen and porters glanced ahead,
Smiled as the signal, sharp, intense,
Pierced through the shadows of Providence—
"Nothing amiss,
Nothing—it is
Only Guile calling his wife," they said.

Summer and winter, the old refrain
Rang o'er the billows of ripening grain,
Pierced through the budding boughs o'erhead,
Flew down the track when the red leaves burned
Like living coals from the engine spurned:
Sang as it flew:
"To our trust true,
First of all duty—Good night," it said.

And then one night, it was heard no more,
From Stonington over Rhode Island shore,
And the folk in Providence smiled and said,
As they turned in their beds, "The engineer
Has forgotten his midnight cheer."
One only knew
To his trust true
Guile lay under his engine, dead.

The rites of Masonic burial were performed over the remains of Brother Guile by St. John's Lodge, of Providence.

PROFICIENCY.

"The seeds of first instructions are dropped into the deepest furrows."—*Tupper's Proverbial Philosophy.*

Every well-informed Craftsman knows the technical meaning of this term as applied to Freemasonry. He appreciates, too, the importance of that early training in the technicalities and transactions of the Lodge designed to render novitiates in many things ready and accomplished proficients. For more than a decade, here in Massachusetts, most commendable efforts have been made in many Lodges to instruct and qualify, so that "the knowledge of the Art" may be in one respect, at least, an unfailing resource to him to whom it is taught. Profound instruction in matters esoteric helps to guard against the approaches of the profane; and to so far isolate the fraternity that they will be intact, and possess the utmost freedom from outside interference and the prying curiosity of the vulgar. Thus circumstanced, they can practise according to the humane principles of Masonry undisturbed, and labor faithfully and securely to advance the great interests of the brotherhood.

There are other things, not strictly esoteric, which intelligent men will study with thoroughness and assiduity. Some of these are our jurisprudence and literature, to which, happily, much attention is now given; and which may be considered as indispensable to the full development of the characteristics of a "bright Mason." This is a "proficiency" which every enlightened brother should be earnest in acquiring. The "parrot Mason," (the editor will please excuse the term), is contra-distinguished from the truly "bright Mason" by his almost utter ignorance of the history, antiquities, laws, philosophy and cosmopolitan character of Freemasonry. In some things he may be *exact;* but in essentials, he is often lamentably deficient.

If Masters of Lodges were selected expressly for a large and comprehensive knowledge of what would most advance the power and honor of an universal brotherhood, "proficiency" would have an entirely different significance than that which it now possesses. Doubtless there are Masons who feel that to "preside in the East" means something more than to conduct the routine services of their Lodges. Doubtless many of them raise themselves up to the dignity and high standard pertaining to their exalted station, and sedulously endeavor to cultivate among the brethren a due appreciation of the character and mission of Freemasonry. But with proper regard for the truth, it must be spoken that there are, also, not a few whose attainments do not permit them to instruct intelligently beyond its merest rudiments, and whose aim and ambition are to repeat certain formulas which any school-boy of good memory could rehearse readily and with accuracy. Of the spirit, the genius of Freemasonry, they have very limited understanding, and are, therefore, unqualified to teach those sublime tenets which affect its influence and perpetuity.

There is need, consequently, of another kind of "proficiency" than that which is in vogue; the *seeds* of which every Master should be capable to *drop* into the mind of every newly made brother. If *first instructions* by Masters in this State partook more of inculcations of great and vital Masonic principles than they now do, the long list of non-affiliating Masons would be diminished; the causes of discipline would be fewer; and the Grand Master of Massachusetts, at least, would never, perhaps, have occasion to exercise his authority for the correction of recusants, or for the violation of regulations applicable to either individuals or Lodges. J.

ANCIENT YORK LODGE, LOWELL.

The Twentieth Anniversary of this enterprising and successful Lodge, was celebrated in the beautiful apartments of the new Masonic building at Lowell on Monday evening, June 9. The attendance was unusually large, embracing most of its members and including, we think, with one or two exceptions, its entire board of Past Masters. There were also present as guests, M. W. Grand Master Nickerson, Past Grand Masters, Coolidge, Parkman and Gardner, with Grand Secretaries Moore, Titus, Grand Marshal Chessman and others.

The Lodge was opened at seven and one-half o'clock, when the Grand Master and his suite were very handsomely received in form, and welcomed by W. Bro. Nathaniel C. Sanborn, Master of the Lodge, and seated in the East; when, in accordance with the programme of the evening, the present officers resigned their places to their Past Masters, who, by previous arrangement had consented to work the Third Degree as it was worked in the early days of the Lodge. R. W. Samuel K. Hutchinson was selected to preside as Master, and was assisted by his associate Past Masters, among whom was W. Bro. Jefferson

Bancroft, who was Master of the Lodge at its organization, twenty years ago, and who, in the first year of his administration, initiated forty-one candidates. We have not the names of the other Past Masters, or we should be happy to give them. As respects the work, it is sufficient to say that it was exceedingly well done, and presented many points of interest to the older brethren present, and some which were probably new to many of the younger brethren. We have rarely personally been more agreeably entertained, or more deeply impressed with the great danger arising from the introduction of what are claimed to be *improvements* in the ritual.

The ceremonies were concluded with the singing of the following ode, written for the occasion, we suspect, by a former member of the Lodge.

On England's favored shore,
At York, in time of yore,
Our fathers met.
One thousand years ago,
They the good seed did sow,
The fruit from which shall flow
O'er nations yet.

Though centuries have passed
Since they did breathe their last,
They live to-day.
Received in the *York Rite*,
Here Masons hail the light,
As then, now shining bright,
To cheer their way.

Let us of "*Ancient York*,"
While virtue's path we walk,
Cherish the old.
Tradition eager trace,
And let not time efface
A tithe we would replace
Of wisdom's gold.

'Tis twenty years this day,
Since we sped on our way,
With chartered rights.
Faith in the God most kind,
Hope heavenly peace to find,
Charity to all mankind
Our guiding lights.

A procession was then formed and the brethren repaired to the banqueting hall, which is one of the most beautiful in the State, where they found the long tables bountifully spread and tastefully decorated, presenting an agreeable and inviting appearance. At the conclusion of the feast, the more intellectual part of the ceremonies here were opened by the W. Master of the Lodge, Bro. Nathaniel C. Sanborn, in a neat and entertaining speech, in which he briefly sketched the organization and history of the Lodge from the date of its Charter in 1853, reading the names of the Charter members, and of those of them who are still living, six in number,—eight having died since the Charter was issued. The Lodge has been blessed with continued prosperity, and has borne upon its roll at different times, the names of three hundred and fifteen members, most of whom were among its initiates. It has, however, in addition to these, initiated forty candidates who did not affiliate with the Lodge. Its present number of members is 196. It has dispensed in charity about $1600 and has in the treasury a cash balance of $538, and is, we understand, out of debt.

The W. Master closed his remarks by introducing, as the next speaker, M. W. Grand Master Nickerson, who made one of his always appropriate, sensible and entertaining speeches. He was followed by Past Grand Masters, Gardner, Coolidge, Parkman, and Bros. Moore and Titus of the Grand Lodge, and other brethren whose names we are not able to give. The speaking was, as a whole, dignified and considerably above the average character of the speaking on such occasions. Indeed, the whole affair was one of the most agreeable and successful of its kind, and was highly creditable to the taste and liberality of the brethren under whose management it was conducted. As a conclusion, the following ode, written for the occasion by a member present, was well sung by its author, to whose politeness we are indebted for a copy of it:

I sing for those who wrought for us,
And laid the corner-stone
On which the walls of Ancient York
So steadily have grown.
For they should not forgotten be,
From whose good work we know
So many comforts come to us
Since twenty years ago.

The Old Lodge work is altered some,
And old words are replaced
By some that slightly change the vows
Freemasons then embraced.
But the same grand thoughts are in
The words that thrilled the fathers so,
When first they wrought in Ancient York
Just twenty years ago.

The place, the room, the tools are changed;
  Apprentices who then
Took their first steps in Masonry,
  Our Masters since have been.
But the same old Master 's here to-night,
  Whose ruddy face did glow
When first he opened Ancient York
  Just twenty years ago.

And we who gather here to-night
  These memories to recall,
May we like them remembered be,
  When we like them shall fall;
Fall one by one, as withered leaves
  When autumn breezes blow;
As days, and weeks, and months, and years,
  For twenty years shall go.

But turn we to the coming years,
  The twenty years to come—
Our eyes grow moist with unshed tears,
  Our tongues are stricken dumb;
For who of us shall meet here then
  To thus renew the vow
That binds us in our brotherhood,
  Just twenty years from now?

But if we all shall pass away,
  And vacant be each place,
Or, if we all should be here then,
  Each well remembered face,
May never dark despair assail,
  Or hopeless grief benumb
Any who work in Ancient York
  For twenty years to come.

MASONRY IS BECOMING TOO POPULAR.

Well, why is this thus? The time was within my own recollection, when scarcely a Masonic book was in print. Now there are a greater variety of books on Masonry than on almost any other subject. Almost every State has one or more Masonic publications. Many of the secular papers have a Masonic department, and perhaps nine-tenths of all the papers published in the United States during the year, publish items in relation to Masonry. Many of our members advertise it by adorning their persons with large breast-pins—square and compasses, letter G's, 47th problems of Euclid, etc., etc. Displays "resplendent with the pomp and glitter of circumstance" are made on funeral and other occasions, and at such times the majestic tread of the Tyler with a drawn sword, is in itself enough to melt the heart of the most violent opponent of our institution! When conversing with each other in the presence of the "profane," we look "owlish" and clothe our language in hieroglyphics, throwing a mystery about our performances truly astonishing to the beholder. Some of us make merchandise of Masonry and parade our wares on every proper and improper occasion. We have our public installation, and addresses, and in many instances more harm than good results therefrom. We have our festivals and banquets, and invite our friends to "participate." We publish our resolutions on almost every subject in the newspapers, also notices of our meetings, and the degree to be conferred, etc., etc., so that, all in all, although Masonry is said to be a "secret society," there is very little going on in or about our Lodges that may not be known by the intelligent observer. Our Masonic ship has drifted too far from shore. The beacon lights by which we were guided in the olden time are lost in the general desire to let the world and the rest of mankind know that we are Masons. I would not hide our light under a bushel. That is not necessary. Our light will shine if we do our duty. "The light reflected from our altars reaches the homes of the widow and fatherless," as your motto elegantly and truthfully expresses it. Let us then, advertise ourselves by walking uprightly before God and man, administering to the necessities of those who need our assistance, and so live and act that others seeing our good works may be constrained to go and do likewise.—*Aboz in the Masonic Advocate.*

MASONIC READING-CLUBS.

Hitherto the remarks under this title have had reference only to magazine and periodical literature for circulation through the medium of clubs. The agency afforded by them might be extended so as to embrace the works of authors who treat in the form of books, more or less elaborate, the history, jurisprudence and philosophy of Masonry, some of which possess great merit and are of a standard character. A distinct club for the purchase and circulation of such writings, would secure to its members the perusal of what has been published by Preston, Webb, Oliver, Hughan, Findell, Rebold and others.

But there is another class of Masonic publications, many of them of the highest value and all of them interesting and instructive, which intelligent Masons should have, at least, the opportunity of reading. These are the printed proceedings of Grand Lodges, especially to Americans of those within the United States. In this country, including Territories as well as States, are forty-two Grand Lodges, and in the British Provinces of North America there are five. Embracing the Grand Lodges of England, Scotland and Ireland, there are, therefore, issued, annually in the English language, the printed proceedings of not less than fifty Grand Lodges. These documents should be in possession of every Lodge in Massachusetts; and it would require but little labor and money to effect it. They could be obtained either by the direct action of Lodges, or through reading-clubs. If by the latter (who would have the use of them to the exclusion of non-members), a very beneficial thing would be accomplished; though if done by Lodges, every affiliated Mason in the State would enjoy the privilege of reading them. Besides, they would constitute, in a short time, a valuable Lodge library of considerable proportions Their annual cost to any one Lodge would not exceed seventy-five dollars, postage included. Is there a Lodge whose funds would not permit of so small an appropriation for so laudable a purpose? At the worst the material feast need not be shorn of more than a trifle to pay for the intellectual banquet which the works in question would provide. If, however, these documents must be circulated by means of clubs, let about thirty brethren of each Lodge undertake the service. Many of the reports of Grand Lodges might be had by asking for them; but, if not, they could be procured for little more than the expense of printing them. This, with postage would be the whole expenditure that the club would incur. And what would be the gain? The means of information of what transpires in every Grand Lodge jurisdiction, relating to the condition and welfare of Freemasonry!

J. T. H.

MORE RELIGIOUS INTOLERANCE.

The Pittsburg *United Presbyterian*, intimates that because he was a Freemason, and refused to withdraw from the Fraternity, the Aurora Congregational Association has declined to license a candidate for the ministry. The candidate had taken three degrees in Masonry, and affirmed he could see no harm so far as he had gone. In reply to a question as to what would be his choice in case he were compelled to give up his Church or his Lodge, his answer was: "That would depend on circumstances. I probably shall not join any Lodge but the one I now belong to; but I cannot relinquish my right to attend my Lodge." In reply to another question, he said he thought his brethren had no right to interfere with his connection with the Lodge; after which the Association refused to license him by a vote of 9 to 3.

Such manifestations of bigotry and intolerance by Christians of any denomination, while they do not injure Masonry, tend directly to injure the cause of religion, and to demoralize the teachings and influence of the Church. The time has gone by when men of such narrow and intolerant views can hope to succeed in doctrinating the minds or enlisting the sympathies of the people of any intelligent community, in them, and the sooner they learn this fact, the better it will be for the cause in which they are laboring, and which they are undoubtedly desirous to promote.

THE LATE EARL OF ZETLAND.

The funeral of this distinguished nobleman and Past Grand Master of the Grand Lodge of England, took place at the old church of Marske-by-the-Sea, on Tuesday, May 13th, his remains having been removed from Richmond, his place of residence. In accordance with his wishes, there was as little display as was consistent with the character of the ceremony. There had been a desire on the part of public bodies, including the Masonic brethren and the Corporation of Richmond, to attend officially to pay a last tribute of respect to the memory of the deceased, but in compliance with the above suggestion, the request to take so prominent a part in the services, was not acceded to. Notwithstanding this, however, there was a large gathering at the funeral, swelling the cortege to half a mile in length.

A special meeting of the Grand Lodge of England was held at London on the following day, when it was ordered that the Grand Lodge and all the subordinate Lodges should be placed in mourning for the space of six months; that to be worn by brethren individually to be as follows:—Grand Officers, Present and Past, three rosettes of black crape on the badges (aprons), and one at the point of the chain or collar, just above the Jewel—Masters, Past Masters, and Master Masons, three black crape rosettes on badge—Fellow Crafts and Entered Apprentices, two black crape rosettes at the lower part of the badge; all with white gloves.

THE BIBLE—THE GREAT LIGHT OF MASONRY.

Dr. Dwight says, "The Bible is a window in this prison of hope, through which we look into eternity." It contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they have been written. How thankful we ought to be for the Bible, Heaven's purest gift to mortals. It is the star of eternity, whose mild rays come twinkling to this nether sphere; erring man's guide to wisdom, virtue and heaven. The Bible is the book of books. In comparison Byron loses his fire, Milton his soarings, Gray his beauties, and Homer his grandeur and figures; no tongue ever reasoned like sainted Job's; no poet ever sung like Israel's shepherd king, and God never made a man more wise than Solomon. The words of the Bible are pictures of immortality; dews from the tree of Knowledge; pearls from the river of Life, and gems of celestial thought. As the moaning shell whispers of the sea, so the Bible breathes of love in heaven, the home of the angels, and joys too pure to die. Oh! that more of its precepts were bound about my heart, and I had wisdom to make them the mottos of my life. The world may entertain its idea of a magnificent Deity, whose government is general, but let me believe in the Lord God of Elijah, whose providence is entire, ordering the minutest event in human life, and with a father's care arranging it for the greatest possible good.

CONSERVATISM OF FREEMASONRY.

The New Orleans *Bulletin* remarks, concerning the Masonic Fraternity of the United States:

"Here is a body of men composed of all classes and professions, entertaining every kind of opinion upon religion and politics, and existing in every State of the Union, who come together and exhibit among themselves the utmost harmony of freedom and action. No word of opprobrium escapes from the lips of any one to insult and wound the feelings of another. No fierce anathema of sections is heard. No extravagance is indulged in. Everything is done decently and in order. Everything is quiet, respectful, gentlemanly, dignified. The bitterest political enemies meet face to face, and you shall never know by their actions or words that they do not belong to the same party. Religionists, the most opposite, embrace each other in the arms of an exalted charity. Fanaticism finds no entrance into the society of the brotherhood. Not a wave of discord disturbs the waters of the inner temple, no plunge into the abyss of atheism, rant or lawlessness, shocks the moral senses of mankind. No revolutionary hydra comes up from beneath to break up the foundation of order and send the tornado over the fair face of society. But what is the secret of their unanimity—of their harmony—of their brotherly love—of the conservative front which, without a tremor, they maintain, amid the general commotion, hatred and fanaticism existing around them? It is found, it seems to strike us, in one word—TOLERATION."

CORRECTION.

The New York correspondent of the *Daily Advertiser* of this city, having fallen into the error of mistaking the Mr. Mansfield Walworth of that city, who was recently murdered by his son, for one of the most distinguished Past Grand Masters of the Grand Lodge of New York, and so published what he supposed to be the fact, Grand Secretary Titus took the earliest opportunity to correct the error, which he did by causing the following note to be published in the *Advertiser* of the ensuing morning. The Mr. Walworth who at his death was a Past Grand Master, was Chancellor Reuben H. Walworth, father of the murdered man, and grandfather of the young murderer. The high respectability of the family naturally gives to the case a deeper interest than usually attaches to such crimes, when committed by older and harder offenders. The murdered man was not a Mason, and his son was a minor; and of course not a member of the institution:

MR. WALWORTH NOT A PAST GRAND MASTER OF MASONS.

To the Editors of the Boston Daily Advertiser:

I noticed that your despatch from New York, in this morning's paper, relating to the Walworth murder, speaks of the murdered man as Past Grand Master of Masons in New York. This is a mistake. He was never Grand Master. His father, Reuben H. Walworth, generally known as Chancellor Walworth, was Grand Master of Masons in New York in 1853.

CHARLES H. TITUS,
Gr. Secretary.

Grand Lodge of Massachusetts, Masonic Temple, Boston, June 4, 1873.

THE LATE MINISTER ORR.

Public Funeral Ceremonies were performed in the city of New York on the 13th of June, on the occasion of the removal of the remains of the Hon. James H. Orr, Past Grand Master of the Grand Lodge of South Carolina, and late minister to Russia to his native State. The parade was one of the most imposing of the kind which has ever taken place in the city of New York, and was numerously attended by the public functionaries and organizations of the Masonic fraternity. The pall-bearers consisted mainly of Past Grand Masters, among whom we noticed Bros. de Saussure of South Carolina, and Drummond of Maine. The body was conveyed from the City Hall to the Church of the Disciples, attended by the Mayor and Common Council, the Russian Minister, General Hancock, Gen. Morris, and other gentlemen of eminent civil and military position. The whole, including the officers of the Grand Lodge, moved under the escort of the Grand Commandery of the State, with a number of its subordinates in attendance. The services here were conducted by the Rev. Bros. George Hepworth and Stephen H. Tyng, Jr. At the conclusion of these ceremonies, the procession was re-formed, and proceeded to Jersey City, where a special train was in waiting to convey the remains to South Carolina.

PRESENTATION—TENTH DISTRICT.

At the regular meeting of Belcher Lodge, at Belchertown, on the 2d of June, a very generous and well merited compliment was paid to R. W. Bro. W. S. Sawin, M. D., the efficient and able Dis. Dep. Grand Master for the 10th Masonic District, in the presentation, by the Lodges of his district, of a rich and costly Gold Watch. The presentation was made by R. W. Bro. John Wetherbee, Deputy for the 18th District, in the presence of the Lodges of the 10th District, and a large assemblage of the Brethren. The presentation speech was a felicitous and taking performance, as was also the response by the genial recipient. We should be pleased to lay both before our readers had we room to spare for the purpose. A banquet, almost as a necessary consequence, followed the exercises in the lodge-room; thus, not inappropriately closing what was undoubtedly a very pleasant occasion to all the parties interested in it.

TEMPLAR PARADE.

The recent parade of the Grand Commandery of Pennsylvania at Meadville, seems to have been a grand affair. A cotemporary says, "The inspection and review were enjoyed not only by all participants, but by a host of spectators, who filled the streets and every available space of the dwellings and public buildings on the route of the display, which every one asserted was the most brilliant ever witnessed in Western Pennsylvania. The evolutions of the various Commanderies were performed with great accuracy, and drew forth unbounded applause. The decorations of the city of Meadville, on every part of the line of the parade, were very brilliant. Numerous arches of evergreens were strung across the streets at various points, and pendant from them were Templar emblems, legends and words of welcome. Passion and Maltese crosses appeared everywhere. The ladies alone prepared over 3,000 feet of evergreens. It seemed as though the Knights and citizens of Meadville could not do enough for the pleasure and comfort of the Grand Officers and other visitors. The weather was detightful throughout the proceedings, and all the Knighls departed home chamed with their reception and the entire proceedings."

DEATH OF BRO. JOHN C. REYNOLDS.

By some oversight we failed to notice in the *Trowel* for March, the announcement of the death of the eldest son of our beloved brother and friend, H. G. Reynolds. This sad event took place on the 1st day of March last, and in the 31st year of the age of the deceased. Our brother says of his son, whom he dearly loved, "he struggled mightily to overcome his disease; his sickness was painful, but he departed peacefully and easily, leaving a wife, and a son and daughter of tender years, to mourn his early death. It is a terrible blow to us, to his mother and our family." We tender to our brother the warmest sympathies of our heart, and commend him and his afflicted family to the only source to which he can look with confidence for the relief they need.

COMPLIMENTARY CORRESPONDENCE.

FROM LORD TENTERDEN, ENGLAND.

FOREIGN OFFICE, June 2, 1873.

To Chas. W. Moore, Esq. : —

DEAR SIR AND BROTHER,— I have to thank you for the interesting volume containing an account of the Memorial of your Half-century Membership of the St. Andrew's Lodge, which has reached me on my return to London. After forty years' service as a Grand Officer, such a celebration must have been the due reward of good work, and such good work affords a proof of the prosperous condition of the Craft in the United States, which will always have the best wishes and sympathy of Yours, faithfully and fraternally.

TENTERDEN, *P. S. G. W.*
Honorary member of the Pentalpha Lodge, Washington, D. C.

OUR MOTHER LODGE,

Endeared to us by early reminiscences connected with the living and the dead, sends the following:

KENNEBEC LODGE, F. & A. MASON,
HALLOWELL, May 29, 1873.

It appearing from the records of this Lodge, that *fifty-one years ago*, this evening, Bro. CHAS. W. MOORE was first brought to light by this Lodge, and in this hall:

And whereas, Right Worshipful Chas. W. Moore's name has long ago become a household word among all Masons of our land, whose fame belongs to the Craft wherever dispersed, and whose life has been dedicated to the advancement of our ancient and beloved Order,

And whereas, St. Andrew's Lodge, of Boston, on the occasion of Bro. Moore having completed a membership of a half century in that Lodge, celebrated the memorable event in its history, as a festive day, "after the manner of Masons," and in a way creditable to the fraternity and highly complimentary to Bro. Moore,

And whereas, St. Andrew's Lodge has furnished Kennebec Lodge with a copy of the proceedings containing the able and polished address of Bro. Moore, together with the eloquent eulogies of the distinguished Masons of the country, therefore,

Resolved, That the members of this Lodge tender to the members of St. Andrew's Lodge, their high respect and fraternal regards for the courtesy in remembering them, with a transcript of the distinguished ovation to their *man* and our *child*,

Resolved, That an authenticated copy of the foregoing be forthwith transmitted to the Worshipful Master of St. Andrew's Lodge.

Respectfully and fraternally submitted,

A. D. KNIGHT,
B. F. WARNER, } *Com.*
JAMES ATKINS, JR.,

Attest, CHAS. E. PARLIN,
Sec'y Kennebec Lodge.

LITERARY NOTICES.

On account of the crowded state of our pages, we are compelled to make short notices of the Magazines this month.

HARPER'S

Comes laden with good things, and we cannot begin to do it justice in the small space allotted to it; among the popular contributors for July are Kate Osgood; Bayard Taylor; Junius Henri Browne; Charles Reade; Benson J. Lossing; Emilio Castelar, and others. Let these names, so familiar in all reading households, recommend the magazine to our readers.

Sold by A. Williams & Co., Old Corner Bookstore, Washington St., Boston. Price, $4.00 a year.

THE GALAXY

The July number of the *Galaxy* with its uncommonly varied and interesting contents, comes to us a day or two earlier than usual. Its light tone, adapted to summer, is strengthened by several substantial articles which should be reserved for the cooler days, when one's energies are not absorbed in the waving of fans and pursuit of mosquitoes. The leading article, "Views Abroad," is a good character sketch by Mr. Albert Rhodes, who is so popular with American readers. The "Wetherel Affair" becomes more mysterious as it proceeds. Thurlow Weed contributes an interesting article upon the Marquis of Lafayette's last visit to America. "A Self-Accusation" is a good story, with a moral. "My Pipe and How I Got It," is a bright story of a seaside flirtation. The poems are good, and the departments of Literature, Science and Humor are excellent.

Sold by A Willliams & Co., Boston. Price $4.00 a year.

SCRIBNER'S MAGAZINE

For July, contains illustrated articles on the "Great South," and "Low Life in Berlin." J. G. Holland's interesting serial—"Arthur Bonnicastle," increases in interest. Adeline Trafton gives the reader an interesting story entitled, "Elinor Dane." The poetry of the number is excellent, and the editorial departments are ably managed, as is usual. Kate Putnam Osgood, J. A. Reed, Geo. MacDonald and others have made fine contributions. This is one of the best monthly magazines of the kind, published.

Sold by A. Williams & Co., Boston. Price $4.00 a year.

PETERS' MUSICAL MONTHLY

For July is at hand, well filled with choice and attractive pieces, including songs, choruses, duetts, marches, etc., adapted to the piano. This is undoubtedly one of the best musical magazines in the country. For sale at the bookstores.

MASONIC NOTICES ON POSTAL CARDS.

Postmaster General Cresswell has decided that Masonic notices of assessments and dues can be sent on postal cards, and, by affixing a penny stamp, the Lodge can remail the card as a receipt when paid.

MISCELLANEA.

SERVING BRETHREN.

The *National Freemason*, gives the following definition of the term, "serving brethren," as understood in Europe: "Masons, whose duty it is to serve the Lodge as Tylers, waiters at the Lodge table, and to perform other menial services, are called in European Lodges 'serving brethren.' They are not known in this country, but were long recognized as a distinct class in England and on the continent. In 1753, the Gr. Lodge of England adopted a regulation for their initiation, which, slightly modified, is still in force. By it every Lodge is empowered to initiate without charge, 'serving brethren,' who cannot, however, become members of the Lodge, although they may join another."

MASONRY AND THE SEPOYS.

When the Sepoy rebellion broke out in India, the Rev. William Butler was stationed as a missionary at Bareilly, which place he left a few days before the massacre of the English in the town occurred. Subsequently he wrote a book entitled "The Land of the Veda, being Personal Reminiscences of India," which was published in 1872 in New York. In this work (p. 247) we find the following interesting passage:

"Everything English in Bareilly—people, houses, furniture—was ruthlessly destroyed, all save the house which the English officers had used as a Freemasons' Lodge. The poor superstitious Sepoys understood that there was something *mysterious* transacted there, and it might not be safe or lucky to interfere with it in any way. So there it stood in its integrity when we returned to Bareilly, alone and unharmed amid the ruins of the English stations."

AGE AND DURABILITY OF MASONRY.

Masonry has grown grey with age. Its votaries and disciples are from every land, and speak every tongue; it has outlived persecution and rivalry; it has conquered prejudice and hatred; it has grown stronger and firmer as years have marched apace, until now, like a mighty giant, its arms encircle the world. The high and low, the rich and the poor, the great and the unknown, have flocked around its altars. There must be some potent spirit that has influenced its destiny, for since our ancient worthies first reared that historic temple, kingdoms and nations have flourished and been forgotten, forms of government have crumbled and decayed. The world has witnessed many civil, political and religious revolutions, but amid it all the tenets of our Order and the mysteries of the Craft have been secretly guarded and religiously preserved. And although we have had foes from without, and dissension within, though Church and State have combined for our certain destruction, yet with unbroken ranks and unwavering purpose our march has been steadily onward.

FREE BORN.

A writer in the *London Freemason* says with regard to "free born," there can be no doubt that the usage is in itself a proof of the great antiquity of our Order. As in the old times no slaves could be admitted into the sodalities of Greece and Rome, so in the early times of this country the freemen of the guild were distinguished from the serfs and "villani" of feudal times.

A serf, a "villanus," the "*adscripti glebæ*," in those days, to become "free," must be "enfranchised," either by purchase or favor, by the king, or the lord of the soil or manor. Such a person, after twelve months' honest labor in those early days in a town, could, if accepted, become free of his particular guild

As time ran on, the privilege was confined to the children of the freemen, and then, no doubt, none but the "free born" children of the members of the guild could be admitted members of it.

Apprentices could be admitted, after proper servitude, but they must also be children of free guildmen.

EXPULSION.

At the Quarterly Communication of the Grand Lodge of this Commonwealth, held at the Masonic Temple in this city on the 11th of June, *Caleb G. Carr*, Master of Blackstone River Lodge, of Blackstone, was expelled from all the rights and privileges of Masonry; and the expulsion of *Willis M. Wheeler* by Solomon's Temple Lodge of Uxbridge was confirmed, and he stands expelled accordingly.

Solon Thornton, late Recording Grand Secretary of the Grand Lodge, was also, by unanimous vote of the body, expelled from membership in it, for unmasonic conduct.

NEW HAMPSHIRE.

The Grand Lodge of New Hampshire held its Annual Communication at Concord on the 21st of May last, when Bro. Nathaniel W. Sumner, of Manchester, was elected Grand Master, and John A. Harris, of Concord, Grand Secretary. The Grand Council also held an Annual Communication at the same place on the 19th, and elected M. P. John A. Harris, of Concord, its Grand Master, and Joseph A. Hildreth, of the same city, Grand Recorder. On the 20th, the Grand Chapter met in annual session, and elected Comp. Edward Gustine, of Keene, G. H. P., and John A. Harris, of Concord, Grand Secretary. The Grand Commandery of the State met on the 24th and elected Sir Abel Hutchins of Concord, its Grand Commander, and Sir John A. Harris, Grand Recorder. The Council of H. P. at the same time elected Comp. John J. Bell, of Exeter, its President, and John A. Harris, Secretary.

NEW COMMANDERY AT NEWTONVILLE.

Gethsemane Commandery at Newtonville, Mass., was constituted by the Grand Commandery of Massachusetts and Rhode Island, on Thursday, June 12 the Grand Officers, including the R. E. Grand Commander, Sir Nicholas Van Slyck, of Providence, being nearly all present, with a large number of visitors, including St. John's Commandery of the latter city, with about one hundred members in its ranks. The occasion was a very successful and enjoyable one The address was delivered by Sir William S. Gardner, P. G. Master of the Grand Encampment of the United States, and was an able and interesting performance. At the banquet which followed the ceremonies, congratulatory speeches were made by Sir Knights Gardner, Stott, Doyle, of Providence, Cheever and others. We understand that the Commandery has been unusually prosperous while working under dispensation, and its prospects for the future are of the fairest promise.

The following officers were installed: Sir J. M. Greenwood, Em. Com.; Sir R. L. Davis, Generalissimo: Sir W. W. Keith, Captain-General; Sir H. C. Hayden, Prelate; Sir N. T. Merritt, Sen. Warden; Sir Moses Clark, Jr., Jun. Warden; Sir M. T. Heywood, Treas; Sir J. G. Tompson, Recorder; Sir Cephas Brigham, Sword Bearer; Sir G. N. Noyes, Standard Bearer; Sir Asahel Wheeler, Warder; Sir J. A. Waldo, Sir C. H. Bradlee, Sir J. S. Hayes, Captains of the Guard; Sir Alexander Chisholm, Sentinel.

CHIT-CHAT.

Italy.—There are one hundred and fifty-six Lodges in Italy proper, and fifteen in addition, under the Grand Lodge of that kingdom.

The German Lodge was constituted at Rome in February last.

Magazine.—We can furnish some odd volumes and odd numbers, and also one complete set of this magazine, to whoever may want either.

The corner-stone of a new Masonic Temple at Memphis, Tenn., was laid on the 24th of June. The ceremonies were performed by the Grand Master.

The corner-stone of the new Masonic Temple at Haverhill, Mass., was laid by the M. W. Grand Lodge on the 24th of June, too late for notice in our pages this month.

Masonry in Vienna.—On the 5th of May, Bro. C. W. De Bernardy, Past Deputy Grand Master for Monmouth, England, applied through the British Embassy to the Austrian Minister of the Interior, to hold a Masonic meeting at Vienna during the exhibition. The application was refused, Masonry being a secret society, and therefore under the bann of the Austrian Catholic Church. Bro. De Bernardy immediately made arrangements for the meeting to be held at Pesth, on the 14th of July, where foreign brethren will receive a cordial welcome. A special steamer will run from Vienna to Pesth. There are twelve Lodges in Pesth, seven in which the German language is spoken.

It is said that most of the members of the Austrian Court, belong to the Masonic Order; but this is too sweeping. There is no Masonry in Austria, though individuals of rank may there be found who have been made Masons abroad.

Deferred.—We have received from Bro. Hughan (England), a friendly review of the printed volume of Proceedings of the Grand Lodge of this State for 1872, but are necessarily compelled by the crowded state of our pages, to defer its publication until next month.

English Masonic Charities.—The subscriptions to the three great Masonic charittes of England, viz., the Boys' School, the Girls' School, and the Benevolent Institution, received at their recent anniversaries, amounted to the magnificent sum of $107,240! What charitable institution in this country or any other, can show on annual subscription like this?

Picarts' Ceremonies, etc.—We have been favored with the examination of a private letter from Bro. W. J. Hughan, of Truro, England, on the subject of this curious and interesting work, with permission to publish the same; but as it contains nothing essential in addition to the information furnished by the same writer in the article given in our last (page 170), we do not think its insertion in our pages a matter of sufficient importance to compensate for the room it would occupy. We however, thank the accomplished writer of it for his courtesy in extending to us the privilege to do so.

Mackey's National Freemason.—We are delighted to welcome the May number of this able Masonic monthly. We were in error in stating, that unless more liberally supported, its publication would cease *immediately*. Dr. Mackey announces that the possible evil day is postponed until the end of the present volume, in September next. We trust, however, its suspension will be postponed *indefinitely*. The *National Freemason* is a credit to the Craft, and every member who can spare $3 (and who cannot?) ought to subscribe for it *at once*.

THE FREEMASONS' MONTHLY MAGAZINE.

Vol. XXXII.] AUGUST 1, 1873. [No. 8.

ANTI-MASONRY IN THE LEGISLATURE OF PENNSYLVANIA, IN 1836.

The anti-Masonic persecution, which commenced its infamous career in New York in 1826, reached its culminating point in Pennsylvania in 1836, as it reached the same point in Massachusetts in 1833. Its beginning, the desperate character of its proceedings, the violence and madness of its managers, and its final close, in both States, bear so striking a resemblance to each other, that the history of its course in the one, may, in its general characteristics, be accepted as the reflex of its career in the other. It is not therefore our intention, nor is it necessary for our present purpose, to refer to its history in Pennsylvania further than may be necessary to explain to our readers the occasion which elicited, and the circumstances under which the important document hereto appended was given to the public.

At the winter session of the legislature of Pennsylvania in 1834, Mr. Thaddeus Stevens,—a man of excitable temperament,—a fanatic in whatever he engaged in, a politician, unscrupulous and persistent,—offered the following resolution:

Resolved, That a committee be appointed to inquire into the expediency of providing by law for making Freemasonry a good cause of peremptory challenge, to jurors in all cases where one of the parties is a Freemason and the other is not; and on the part of the Commonwealth in all prosecutions for crimes and misdemeanors where the defendant is a Mason; and, also, when the judge and one of the parties are Freemasons, to make the same provisions for the trial of causes as now exist where the judge and either of the parties are related to each other by blood or marriage; and to make the same provision relative to the summoning and return of jurors, where the sheriff and either of the parties are Freemasons, as now exists where they are related to each other by blood or marriage; and that the said committee have power to send for persons and papers."

This was the beginning of the anti-Masonic strife in the legislature, which lasted until the close of 1836. The resolution offered as above, was refused a reference to a committee by a vote of 31 yeas to 45 nays. But petitions continued to flow in from all the interior counties, praying for the "appointment of a committee to investigate the evils of Masonry," and the passage of a law to prohibit "the administration of extra judicial oaths;" and it may not be out of place here to say, that about an equal number of petitions were presented, praying for the appointment of a committee "with power to send for persons and papers for the purpose of inquiring into the evils of *anti-Masonry*, and the extent and influence of its unjust and wicked operations upon the community." This was a counter-fire, and was carried on with great spirit on both sides. The final result, however, was, that these petitions were all referred to a committee, and were subsequently reported upon; a minority report usually accompanying the report of the majority, on both sides.

In February, 1835, Joseph Ritner was qualified as the anti-Masonic Governor of the State. This gave the anti-Masons in the House increased power. And in January 1836, Mr. Stevens reported, "that subpœnas were duly served on George Wolf, John Neilson, Charles Shailer, and others, to appear before the committee on Monday the 11th inst.; that several of said witnesses refused to appear; and that George Wolf and John Neilson sent letters to the committee, denying the authority of the House to compel their attendance before the committee, and refusing so to attend. The committee, therefore, recommend the passage of the following resolution: That attachments be issued to compel the attendance of George Wolf, John Neilson and others, delinquent witnesses, before the committee." This resolution was postponed until the 13th, when it was adopted, and the committee were invested with a power of attachment, to compel the attendance of the delinquent witnesses! Preparatory to their examination, a series of insolent and searching interrogatories was adopted, and the committee commenced their labors with a long catalogue of Masonic and other publications, ranging between the years 1676 and 1845. The first witness called was the Hon. Joseph R. Chandler, of Philadelphia, who requested that the proposed oath might be read to him. This was done; on which he then read a protest, couched in respectful, but strong and unmistakable terms, and refused to take the oath. Samuel M. Stewart, of Harrisburg, was next called; and he was followed by Samuel H. Perkins, of Philadelphia, Josiah Randall and George M. Dallas, also of Philadelphia, Francis R. Shunk and others, most of whom submitted written protests, and all refused to take the oath. These proceedings were certified to the House, when, on motion of Mr. Stevens, the Sergeant-at-arms was directed to take the recusants into custody, and bring them to the Bar of the House to answer for contempt of its authority! On the following day the arraignment took place, and the Speaker called Gov. Wolf and put the question,—"George Wolf are you willing to be sworn or affirmed that the evidence you shall give before the House, touching the evils of Freemasonry and other secret societies, shall be the truth, the whole truth, and nothing but the truth?" To which the respondent answered,—"I most respectfully decline, for the reasons stated in my letter to the committee appointed by the House to investigate the evils of Freemasonry and other secret societies." [These reasons were wholly of a legal character, as affecting the personal rights of the parties.] The remaining witnesses were severally called by the Speaker, and in like manner declined to be sworn or affirmed. On motion of Mr. Stevens, George Wolf and the other witnesses were then remanded to the custody of the Sergeant-at-arms, until otherwise ordered by the House. The subsequent proceedings were of a miscellaneous and harassing character, but finally resulted in the discharge of the delinquents.

A more particular account of these proceedings would undoubtedly be interesting to many of our readers, but we have not room for them in our pages. About one hundred witnesses were summoned, including the principal officers of the Grand Lodge, Masters of Lodges, and many of the most distinguished gentlemen in the State; one of the great purposes of the committee being to get possession of the records and papers of the Grand Lodge, and the other Masonic bodies of all grades; precisely as the "Suffolk Anti-Masonic Committee" attempted to do in Massachusetts. Indeed, the whole proceedings were but a copy of those attempted by the anti-Masonic party of this Commonwealth, and in which they were signally defeated, as recently set forth in previous articles in our pages.

And now, to the particular purpose of the present writing; which is, to place on permanent record and in an available form, the following important document, signed, sworn to and published, by a part of the recusant witnesses, after their discharge. The high character of the parties give to it an importance next after our own *Declaration*, as a paper of reference; should ever occasion unhappily hereafter require such testimony to the purity, loyalty and integrity of our Institution. We published it soon after it was issued, in the *Bunker Hill Aurora*, at Charlestown; to which paper we were then attached as joint editor. It has not since been reprinted in any public paper. We appended to it such brief biographical notices of a few of the signers, as we were then able to make. These notices could now be more easily extended, but we prefer to give the document as it originally appeared in the paper referred to. It will be new to most of our present readers, and by placing it in the pages of the Magazine, we give to it a permanent abiding place:

TO THE PUBLIC.

The subjoined statement is believed by the signers thereof to be due to themselves and to the Society of which they are members; and its publicity seems to be further called for by the assertion of some members of the House of Representatives, that the asseverations in favor of Freemasonry, made by many of the witnesses recently before that Body, are not, and would not be sworn to.

The Subscribers, citizens of the Commonwealth of Pennsylvania, were recently summoned before a committee appointed by the House of Representatives, and required to testify, as witnesses on oath, in relation to what are called the evils of Freemasonry. They believed it to be a duty to the cause of Civil Liberty, to the Constitution, to the Community, to their families and to themselves, to resist a compulsory examination for that purpose;—and they obeyed the dictates of their consciences, by respectfully but firmly pursuing that course. Many of them have long ceased to participate in the meetings or deliberations of Masonic Societies, and retain in recollection very little more than their general objects, principles, and tendencies; but all of them are able to give to their fellow-citizens, under the most solemn of sanctions, and with the pledge of their characters as Christians and men, certain assurances which may be calculated to remove erroneous impressions, and to dispel ungenerous suspicions.

Appealing, therefore, to the Searcher of all hearts, for the truth of what they say, they declare—

First: That they do *not* know, and do *not* believe that Freemasonry enjoins upon or sanctions in its members, any conduct incompatible with the strictest and purest citizenship, with the most absolute obedience to the laws of their country as paramount to all voluntary rules and regulations, and with the fairest administration of justice.

Second: That they do not know and do not believe that Freemasonry is, or can be made an engine of political party, or of religious sectarianism; having always observed and understood that its societies were indiscriminately comprised of men hostile in political sentiment and action, and of every religious persuasion.

Third: That they do not know, and do not believe that what are termed "*the Secrets*" of Freemasonry, can impair the personal independence, or injuriously affect the morals of its members.

Fourth: And that, while humbly sensible, that wherever human beings associate or exist, there must be error, misjudgment, and folly in individuals, they do not know and do not believe that Freemasonry, as a Society, has for its foundation or cement, any principle or motive, at variance with the cardinal ones of Charity, Friendship, Virtue, Knowledge, and Industry.

(Signed)
GEORGE WOLF, Harrisburg, Pa.
JOHN MACLAUGHLIN, Elizabeth, Lancaster Co., Pa,
N. W. SAMPLE, Lancaster County.
JOHN MATHIOT, Lancaster City.
HENRY KEFFER, Lancaster City.
SAMUEL C. BONHAM, York, Pa.
THOMAS McGRATH, York, Pa.
ALLEN WARD, Philadelphia.
JOHN STEELE, Lancaster County.
ROBERT CHRISTY, Pittsburg.
GEORGE K. HARPER, Chambersburg, Pa.
FRANCIS R. SHUNK, Harrisburg.
E. PENTLAND, Pittsburg.
ROBERT RICHARDSON, Mount Joy, Lancaster County.
JACOB EMMETT, York, Pa.
SAMUEL RINGWALT, Lancaster County.

Dauphin County, ss.

The persons whose names are subscribed to the foregoing instrument, personally appeared before me, a Justice of the Peace of Dauphin County, and, on their several oaths and affirmations, declared that the contents of the instrument are true.

In testimony whereof, I have hereunto set my hand and seal, at Harrisburg, the 23d day of January, A. D. 1836.

Signed W. KLINE, [L. S.]

T. B. FREEMAN.
SAMUEL H. PERKINS.
JOSEPH R. CHANDLER.
SAMUEL M. STEWART.
CHARLES SCHNEIDER.
WILLIAM STEPHENS.
CHARLES STOUT.
JOSIAH RANDALL.
WILLIAM T. SPROLE.
GEORGE M. DALLAS.

City of Philadelphia.

Sworn and subscribed before the subscriber, one of the Aldermen in and for the said city, on the 26th day of January, 1836.

Signed JOHN BINNS, Alderman.

The undersigned, who were summoned to, and did appear before the said committee, but were discharged without being required to give evidence, and would, if they had been required, have declined taking the oath, do severally swear or affirm to the truth of the foregoing statement.

JAMES PAGE.
SAMUEL BADGER.
ROBINSON R. MOORE.

Sworn and affirmed, January 26th, 1836.
JOHN BINNS, Alderman.

I was summoned, and did not appear, in consequence of a very severe indispositton; but if present, and required, I should have declined taking the oath; but I do now swear to the truth of the foregoing statement.

JOHN M. READ.

Sworn and subscribed, January 27th, 1836, before
JOHN BINNS, Alderman.

REMARKS.

The recent proceedings in the House of Representatives of Pennsylvania, with respect to certain gentlemen attached to the association of Freemasons, are, probably, for audaciousness, malice and folly, unexampled in the history of any government having any claims to be free.

It would be tedious to go into a thorough investigation of this anti-Masonic difficulty, because few of our citizens have ever had any apprehensions of Masonry, and a yet smaller number have been induced to believe that the principles to which Washington gave his adhesion, were at variance with the public welfare.

We shall therefore abstain from the general subject, as unworthy even of a thought, unless it be previously proved and understood that Franklin, Warren, Clinton, Jackson, Livingston, Montgomery, Clay, and others of a like standing, and of various parties, have been enemies to the freedom of mankind.

But anti-Masonry has expired of itself. Its fate has been that of the scorpion, surrounded by fire—the clear, intense, *anthracite* fire of public disapprobation. Its expiring agonies will illustrate the history of Pennsylvania.

It is proper to remark that the gentlemen who have attested to the truth of the above document, are among the most intelligent, respectable and talented men in the Commonwealth of Pennsylvania, or elsewhere.

To prove this, we will indicate the standing of a few individuals, to wit:

George Wolf, has been, for several terms, a Representative in Congress from one of the most intelligent districts of his State; and for two successive terms, of three years each, Governor of that Commonwealth.

Dr. Nathaniel W. Sample, has always been respected by the politicians of all parties; is eminent in his profession, and has occupied for some years, the first office, (that of Prothonatory) of the great county of Lancaster, to the general satisfaction of the people—that county being equal in extent, in population, in intelligence, and in resources, to either of the States of Delaware or Rhode Island.

John Mathiot was formerly mayor and is now an alderman, of Lancaster City; a man of unimpeachable integrity. He was once sheriff of his county, elected by the unbought suffrages of the people, for in Pennsylvania sheriffs are *elected* and not *appointed*.

Henry Keffer, a German by birth, a wealthy man, has spent his life in acts of benevolence.

Thomas McGrath, of York, a man held in the highest respect: one whose word would pass current from Erie to York in his native State—universally known and esteemed.

Francis R. Shunk—a son-in-law of the late venerable Governor Findlay. From obscurity he raised himself by his talents and industry, to be elected Clerk of the House of Representatives, an office, in Pennsylvania, of the highest rank. He has repeatedly received the votes of all parties, Adams-men, Jackson-men, Clay-men, Federalists,—Whigs, Democrats. It remained for the anti-Masons to subject him to *ostracism*.

Ephraim Pentland, we believe, is Recorder of the city of Pittsburg, an office which is similar to that of Judge Thacher of Boston, whose private and public character, and whose wisdom in the discharge of his duties, have never been questioned.

Samuel Ringwalt, an accomplished man, was raised by the people of Lancaster county to be their sheriff.

Joseph R. Chandler. This gentleman is the mild and unobtrusive editor of the *United States Gazette*. A yankee by birth, he has become, by his genius and his moral worth, one of those of whom his fellow-citizens in Philadelphia are justly proud. He has adorned the literature of his country.

We have room but for a few names more, and we should do injustice to our feelings if we did not mention those of Josiah Randall and

George M. Dallas. The first is well known to a portion of our community in a neighboring county. He is a man who has never struggled for public employment—nay, he has never asked it. His crime is that he has been Grand Master of Masons. His extraordinary eloquence at the Bar; the legal works that have emanated from his pen; his gentle, yet firm character; and the consequent esteem in which he is held by every one who has had the honor of his acquaintance, have marked him for anti-Masonic obloquy.

Of the last named, **Mr. Dallas**, it is almost unnecessary to say anything. He is known to the nation. He was a Secretary of Legation at the Treaty of Ghent, and, we believe, intrusted with the despatches announcing peace. No man stands higher, perhaps none so high, in the affections of the people of Pennsylvania. His illustrious father, Secretary of the Treasury during the last war, if the instruction of a father is a sanction to the principles of a son, guarantees, even from the tomb, that son's patriotism. He is known as a Senator of the United States—in that capacity he was able among the ablest. He has been Attorney General of Pennsylvania; but the anti-Masons have recently dismissed him. He can bear their contumely for the same reason that Aristotle wrote his name upon the shell—*innate honor*.

James Page, Postmaster of Philadelphia, is known here as an accomplished soldier. He was the commander of a volunteer company which visited us some years since, and is held dear in the recollections of all to whom he became known in this vicinity. His fidelity in the discharge of the important duties of his office, has ensured him the approbation of all men.

Samuel Badger, a yankee by birth, is a Judge of one of the most important Courts in Pennsylvania: the fact of his holding such an office is perhaps enough, without adding what we personally know, that his character is unblemished, and his sound sense unquestionable.

We have thus noticed some of the gentlemen whose signatures precede this article; and, although the others are of a similar standing in the community, we cannot believe that any farther comments are necessary to enlighten the public mind as to the character of the men who have been dragged in the true *Robespierrean* style, before the House of Representatives of Pennsylvania.

Charlestown, Mass., Feb. 27, 1836.

PROCEEDINGS OF GRAND LODGE OF MASSACHUSETTS, 1872.

A fraternal review, by Bro. William James Hughan, of Truro, England.

[Written for Freemasons' Monthly Magazine, Boston, and The Freemason, London.]

The *extraordinary* "Proceedings" of 1871, published by the Grand Lodge of Massachusetts, put all customary issues in the shade! Accordingly the present compilation suffers in common with its predecessors in that respect, and though a valuable and interesting account of the progress of Freemasonry in the Commonwealth above noted, it is nevertheless of a much inferior character to the grand volume of 800 pages, which appeared during the past year, and which unquestionably, is the finest work of its kind ever issued in any country.

The first quarterly communication of the Grand Lodge was held at the Masonic Temple, Boston, on 13th March, 1872, when M.W. Bro. S. D. Nickerson, G. M., occupied the throne. On looking over the attendance, it is pleasant to notice the goodly array of Past Grand Masters, and other influential Past Grand Officers, who supported the Grand Master on the dais. This happy characteristic of Massachusetts Freemasonry is the outgrowth of Masonic zeal cherished in this State, and hence all are interested in whatever concerns the welfare of the Craft.

The Grand Master presented an epitome of his official acts since his installation in December. On the 13th February, he dedicated the new Masonic Halls in the city of Lowell, and reported that they are very convenient, well arranged and elegantly furnished. The services were attended by about 500 brethren, and included an Historical Address by the Masonic Orator, Bro. Gardner, P. G. M. In the evening an elegant and bountiful collation was provided by the ladies, and the whole building was crowded with a delighted and delightful company. On the 21st of the same month, the M. W. G. M. constituted Phœnician Lodge of Lawrence, and installed its officers. On the last day of February, the new Masonic Hall of Corinthian Lodge was dedicated by M. W. Bro. Nickerson. An address by Bro. W. H. Wheildon, and a collation after the ceremonies, afforded very grateful food for both mind and body.

A stated communication of "Winslow Lewis Lodge" was held on the 8th March, on which occasion the members, the Grand Master, and many visiting brethren bade an affectionate farewell to P. G. M. Dr. Lewis, who was to sail on the following day on his fourteenth voyage to Europe.

A copy of the "Constitutions of the Freemasons," published by Bro. R. Spencer, London, was accepted by the M. W. G. M. (on behalf of the Grand Lodge) from that well-known Masonic Bibliographer, and duly ordered to be acknowledged.

More stringent regulations were introduced respecting the visits of brethren to lodges, and certainly according to the evidence then and there submitted, extra precautionary measures are loudly called for, and to prevent the admission of impostors, *the safeguards must be multiplied.* The attention of Masters of Lodges was also called to the importance of the appointment of competent brethren upon committees of examination, which should rarely, if ever, be conducted elsewhere than in the Masonic apartments, and always with the utmost dignity and thoroughness. Two new Lodges sought warrants in lieu of dispensations, when a committee was appointed to consider their applications, who having examined the records submitted, and the by-laws, and also discovering that the dues had been paid to the G. L., unanimously recommended the charters to be issued, and they were granted accordingly.

The second quarterly communication was held on June 12th; the Grand Master presided, and a large number of brethren were also in attendance. Much of the time was occupied in considering a question affecting the jurisdiction of the Grand Lodges of Massachusetts and New Hampshire, which was finally amicably settled. We omit all reference to this purely private matter, but cannot forbear expressing our appreciation of the excellent spirit in which each party made known their statement of the case, and while there was no lack of argument and of the keenest criticism, the whole was softened and permeated by the soul-stirring "bond of fellowship."

The Grand Lodge, we think very wisely, refused to countenance a scheme suggested by a few brethren whereby the families of deceased members should receive some fixed sum of money from every contributing brother to a Lodge in that jurisdiction.

The right hand of fellowship was extended to new Grand Lodges in Utah, British Columbia and Brazil, together with a cordial and fraternal God-speed in their Masonic relations, as an integral portion of our great brotherhood.

The third quarterly communication, held on Sept. 11th, was also presided over by the Grand Master in person. The record of the special Grand Lodge, held at Attleborough on June 14th, for the purpose of laying the corner-stone of Grace Church, was duly read and approved.

The committee on Grand Master Gardner's Annual Report of Dec. 13th, 1871, made known the result of their deliberations, and explained the cause of delay. Their report was most carefully prepared, and according to the expectation of all those who are familiar with M. W. Bro. Gardner, as a Masonic Historian, the committee expressed the entire satisfaction and appreciation of the Grand Lodge with the performance by the retiring Grand Master of his official duties, and its most hearty congratulations for the great success which has crowned his unremitting labors on its behalf. Need we say such a report was accepted by acclamation?

Another Special Grand Lodge was called, the reason for which is explained by the following inscription engraved upon a metallic plate: "The corner-stone of the Standish Memorial, in commemoration of the character and services of Captain Myles Standish, the First Commissioned Military Officer of New England, laid on the summit of Captain's Hill, in Duxbury, under the superintendance of the Ancient and Honorable Artillery Company of Massachusetts, in presence of the Standish Monument Association, by the M. W. Grand Lodge of Freemasons of Massachusetts, M. W. Sereno D. Nickerson, Grand Master, on the seventh day of October, A. D. 1872, being the two hundred and fifty-second year since the first settlement of New England by the Pilgrim Fathers."

The last Special Communication was of more than usual interest, from the fact of its being ordered for the purpose of attending a meeting of St. Andrew's Lodge, Boston, convened in commemoration of the *fiftieth* anniversary of the membership of Bro. Charles W. Moore in the said Lodge. The Grand Master, Dep. G. M., Grand Wardens, *six Past Grand Masters*, and a number of the most influential members of the Grand Lodge attended in honor of the occasion, and a most brilliant assembly it must have been. The hall was well prepared, a flood of light chasing away all darkness. Upon the altar was arranged a profusion of rare flowers. The marble bust of the venerable Bro. Moore, P. D. G. M., had been tastefully decorated for the evening with autumn leaves, flowers, open butterflies mingling with the branches of evergreens—emblem of immortality—and a bird of paradise holding above the head a wreath of immortelles. The W. Master of the Lodge introduced the hero of the evening to the brethren and their ladies.

Bro. Moore subsequently delivered a lengthy and deeply interesting address, mainly descriptive of a vastly different kind of experience to the one they had then met to enjoy, and which told of bitter persecution and of numerous changes and vicissitudes, which like milestones, dot the course of the journey, marking in regular gradation, the progress of his beloved Lodge. Our brother's peroration was very fine indeed, and the rise of the Masonic Institution to a position of dignity and power, when the blast of opposition had passed away, was traced by a masterly hand:—"And, if ever, in the providence of God, lashed by the storm and riven by the lightning, it shall, at length, totter to its fall, around its trunk will the ivy of filial affection, that has so long enclasped it, still fondly and firmly cling, and mantle with verdure and beauty its ruin and decay."

At the conclusion of the address, which was listened to with great interest by all present, and will be read by thousands besides, an ode written for the occasion by Bro. Dr. Henry G. Clark, was sung by the choir.

Subsequently the Grand Master and members of the Grand Lodge were escorted to the Egyptian Hall, and invited to participate, with the members of St. Andrew's Lodge, their ladies and invited guests, in a sumptuous collation, which was duly enjoyed (we are told) after the manner of Masons.

A magnificent volume has since been issued by St. Andrew's Lodge, giving a full account of the proceedings.

The 139th anniversary of Masonry in Massachusetts was held on December 11th, when the Grand Master, members of the Grand Lodge, and representatives of a great many Lodges, assembled to transact the usual business appertaining to the annual meeting.

The Grand Master, in his exhaustive and racy report, informed the brethren that he had devoted much time to the improvement of the library. By gift and exchange, over three hundred numbers of Grand Lodge Proceedings had been added, and the whole of the books were now arranged upon the shelves—the States in alphabetical order, and the proceedings of each Grand Lodge chronologically, so that reference may be had to any number without difficulty or delay. The receipts for the year amounted to $130,000, and the expenditure $115,000. The present indebtedness, however, is about $315,000; but this drawback will soon be wiped out. Since 1867 the liabilities have been reduced by $85,000, and a few years more will witness the final extinction of the debt.

The P. G. M. Cregier of Chicago, on behalf of the Masonic Board of Relief of that city (formed to provide assistance for destitute Masons through the conflagration) returned over $1500 to the G. L. of Massachusetts, being that amount more than was required, and sums in like proportions were returned to other jurisdictions. This sum was retained to be distributed by the "Committee on Charity," for the calls for aid in Boston were expected to be more than usually numerous and pressing, in consequence of the great fire, which for a time paralyzed their fine city.

The FREEMASONS' MONTHLY MAGAZINE, which has been edited by Bro. C. W. Moore, of Boston, for thirty-one years, having shown signs of languishing, the Grand Master called upon the Craft to sustain it more thoroughly, and we are glad to see that his kind allusion to an old friend has been followed by renewed exertions on its behalf, and an increased patronage.

The number of affiliated brethren in Massachusetts was reported to be 23,125.

On December 12th, a Grand Lodge of Instruction was organized, and the work and lectures of the three degrees were exemplified by the three Grand Lecturers, in turn, the other offices being filled by competent brethren.

A stated communication was held on December 27th for the installation of the Grand Officers, when the Grand Master, Bro. Nickerson, was re-installed as Grand Master for the ensuing year by P. G. M. Gardner, and congratulated upon the remarkable unanimity manifested in his re-election to the high and responsible office he had so well filled and honored during the past year. The remaining ceremonies were conducted in a most impressive manner. The voting for the Grand Treasurer, R. W. Bro. John McClellan, and the Grand Secretary, R. W. Bro. Chas. H. Titus, was unanimous, there not having been an adverse vote. We in England, and the brethren in Massachusetts can mutually congratulate one another on having two most excellent Grand Officers in the persons of our Treasurers and Secretaries. We must not omit to mention that Bro. Rev. C. H. Titus, the Grand Secretary, has done his work well as the editor of the "Proceedings," and is evidently the right brother to hold that responsible and most arduous office in the State of Massachusetts.

ST. JOHN'S DAY AT HAVERHILL.

The nativity of St. John the Baptist was celebrated at Haverhill, in this State, by the brethren of that pleasantly located city, on the 24th of June, by the laying of the corner-stone of a new Masonic Temple, and other appropriate festivities. The occasion was one of joyous interest not only to the brethren immediately interested in it, but to the citizens at large, and the arrangements for the day were all carried out with a completeness and success rarely surpassed, and not often equalled on occasions of the kind.

The Grand Lodge of the State was represented by M. W. Grand Master Nickerson; R. W. William D. Coolidge as D. G. M.; Past Grand Masters Chas. C. Dame and William Parkman as Wardens; R. W. John McClellan, Grand Treas.; R. W. Andrew G. Smith as Recording Grand Sec.; R. W. Charles H. Titus as Grand Chaplain, and others, including the Deputy Grand Master of the District. On arriving at the depot the Grand Lodge was received by the Haverhill Commandery (ninety members), and escorted in carriages to the Masonic Hall, where a procession was formed,—consisting of the members of Merrimac and Saggahew Lodges, respectively under their W. Masters, and numbering together about one hundred brethren,—and proceeded, with occasional delays, to accept the hospitalities which were generously offered them, to the site of the new Temple on the corner of Merrimac and How streets. The ceremonies which occurred here it is not necessary for us to detail, our readers being supposed to be perfectly familiar with them. We may add, however, that the exercises were interspersed by appropriate music by the band, and excellent singing by a select choir.

At the conclusion of these ceremonies, the Trowel and Gavel used, which were made for the occasion, were presented, the first to Merrimac Lodge and the other to Saggahew Lodge, as memorials. The procession then returned to the Masonic Hall, where the brethren were dismissed; not so however with the festivities. The committee of arrangements had accepted the generous offer of Bro. Dr. J. R. Nichols, the accomplished chemist, of his beautiful grounds at Lakeside Farm (about two miles from the centre of the town, if we recollect rightly), to which the party at once proceeded, and where a bountiful and tastefully arranged banquet was provided for their further acceptance. Spending an hour or more here, the party again took carriages and proceeded to the Kenoza Grounds in the vicinity, where they were joined by their ladies, and where the remainder of the day was pleasantly and joyously spent in boating, singing, croquet, music, dancing, etc., etc., extending into the evening.

The new Temple is to be a modest but tasty and well-built structure, 84 x 60 feet in measurement. The front on Merrimac street will be of iron, and the sides of face brick with granite or sand-stone trimmings. The ground floor will be finished into two stores, measuring 24 x 82 feet, leaving an entrance to the upper stories of about 9 feet in width. The armory of the Commandery will be on the second floor, and the third and fourth floors will be fitted for the use of the Lodges and other Masonic purposes. The main hall will be 38 x 58 feet, and 26 feet in height. The cost will probably be about $75,000, and it is expected the building will be ready for dedication on the 24th of June next year.

DUTY OF SECRETARY.

When the secretary of a Lodge is installed, he is charged "to observe the Worshipful Master's will and pleasure; to record the proceedings of the Lodge; to receive all monies and pay them into the hands of the treasurer."

As the recording officer, he is usually left to perform the duties of the position according to his judgment and discretion, without direction from the Master, who has, however, the authority to recommend and give orders relative to the keeping of the records or any other clerical business within the province of the secretary.

That the records shall be legible, neat, and of handsome chirography, no one will question. Indeed, an extensive examination affirms that Lodge records usually possess these qualities, so that nothing need be said on this point. But as to the fulness with which the transactions of a Lodge should be written, there may be a diversity of opinion, not only among secretaries but also among experienced, intelligent, and faithful Masons. May it not be advocated that the records shall set forth all transactions, fully and in detail, whether relating to Freemasonry as a whole, or to the affairs of the Lodge, or affecting individuals, which are not forbidden, by the rules and regulations of Masonry, to be communicated orally or otherwise before or to the public? The writer of this article is inclined to respond affirmatively to these propositions; and to urge upon secretaries their giving to the utmost extent a true and faithful account of what transpires in their respective Lodges; but having, of course, due regard for what should not be divulged to the outside world. Proceedings of an esoteric character should not be entered in their minutes at all, except, perhaps, by signs and allusions rendered in a manner unintelligible to men who are not Masons.

Who are present when a Lodge is convened, whether as members or visitors, their names should be recorded, if practicable. In after years such facts may be important. From the records of St. John's Grand Lodge, it appears that "James Otis of Revolutionary renown, the distinguished lawyer and orator," was a frequent visitor during its sessions. So from the same source is derived the information that Benjamin Franklin was a visitor at the communication of October 11, 1754. Had not the secretary of that body taken the pains to indite these interesting facts, the assertion that these distinguished men were active Masons might have been questioned. Similar data taken now, referring to persons, may be of incalculable service to the historian and biographer. It is therefore advisable that secretaries should notice the *personel* in attendance at Lodge communications. In large city Lodges this may be difficult; but its possible importance in the future warrants an effort to do it even in such cases.

The functions of secretary devolve upon him the correspondence of the Lodge to a great extent, and as a consequence, most of the written and printed communications intended for the Lodge are addressed to him. It is his duty to bring them to the notice of the Master promptly on their receipt, and take his instructions concerning them. In some cases, in times gone by, it was the practice of secretaries to regard such papers as their own property, to be placed away in their private archives; and hence the Master was uninformed respecting important matters demanding his cognizance and action. Sometimes this was done to the injury not only of the Lodge but of the general interests of the brotherhood.

T.

THE LAST LODGE.

When the last of the stars, dimly flashing,
Sees old Time to its end hasten on,
When planets to ruin are dashing,
And the sun's light is pallid and wan,
Through the halls where the Masons are founding
Their Temple, majestic and grand,
Shall be heard that last cry, loudly sounding:
Hasten, brothers! the morn is at hand!

East and West, North and South, through all nations,
The work all that call will have ceased,
And the brethren, observing their stations,
Shall look in calm faith to the East;
Joining hands over valleys and highlands,
Where each stands in the land of his birth,
Shall be seen o'er all continents and islands,
But One Lodge on the face of the earth.

To the Master's stern voice loudly crying:
Have the Masons obeyed My commands?
Comes the voice of the Craftsmen, replying:
Look with grace on the work of our hands!
In our feeble and poor earthly fashion
We have sought to hew out the rough stone;
Let the depth of eternal compassion
For the faults of our labor atone!

What's the hour? cries the voice of the Master;
They answer: Low twelve, but behold,
The rays of Thy morning come faster,
To our eyes all its glories unfold!
At His nod, see all the veils rent asunder,
And, while earth sinks to chaos and night,
'Mid loud peals of the echoing thunder,
Shall the brethren be brought to pure light.

R. W. JOHN H. SHEPPARD.

[By W. Bro. Hamilton Willis, of St. Andrew's Lodge.]

At an early hour on Wednesday, June 25, in this city, there passed away one of the oldest Masons in the United States, one of that glorious few yet remaining, whom the Fraternity delighted to honor, who by their talents, judgment, together with unflinching earnestness, carried Freemasonry triumphantly through the battle ordeal of nearly two generations ago. Our late friend and brother, John H. Sheppard, was born in Cirencester, England, March 17, 1789, and died—having outlived nearly all his kindred—as above stated, in the eighty-fifth year of his age, after a sickness of a few weeks. The tender offices of the Boston brethren comforted him to the last. A funeral service attended by Grand Lodge officers was performed at Emmanuel Church, from whence the remains were taken to Wiscasset, Maine, where Lincoln Lodge, in which the deceased had received his degrees, were in attendance for the final obsequies, which were done in a full and appropriate manner.

For the past thirty years Bro. Sheppard has lived in Boston, holding membership in St. John's Lodge. He was a zealous Mason; his heart was in the Order; he had drank deep at the well-springs of its great principles; he understood them, loved them, exemplifying them in his daily walk and conversation; besides, with more than common ability, aided by an extensive acquaintance with polite learning, historic and centenarian research, ever with Freemasonry fresh in mind, he contributed both in poetry and in prose writing largely to its literature. We recall few whose pen has been more constantly, for sixty years, at the service of the Fraternity, than that of R. W. John H. Sheppard. A number of these performances, in the line of addresses, letters, speeches and poems are long, displaying intellectual vigor, imaginative power, dignity with delicacy of style, will be ever valuable as standard Masonic reading. But other thoughts crowd upon us. We would rather at this moment announce, as we have, in general, the field of the deceased's labors, and pass to a beautiful feature in his character which must claim our regard: namely, his consecration of himself to Masonry, together with the possession, with his whole soul, of its principles, which he gladly welcomed. How many there are in this community who will instantly remember, as they stopped this venerable brother on the street, in season or out of season, on some Masonic purpose, with what alacrity, with what heartiness, he would listen, hearkening contentedly to the relation; then, kindling with eager interest for the fullest response, oftentimes with enthusiasm, as though the matter were of dearest personal concern, he would pour forth with all the intensity of youth, entering as it were boldly into it, reanimating the subject with his own quickening spirit; often, as the case might be, either responding to the full, aye, to more than was expected, or adding or illustrating with breadth of acquaintance, a measure of knowledge, in the history of "the art" that was surprising.

Mr. Sheppard came to Boston an old man, already having lived a long, stirring, useful Masonic career in Maine; yet, where many retire early to the upper seats "in the East," to enjoy the kindly respect, the tender greetings of "the workmen on the floor," he chose to be verily at work. How truthfully, indeed, might we have added to the above description, that a brother never parted from such an interview with him, without also an offer of his co-operation personally, in any worthy undertaking for the glory of the Order, which his voice or pen could serve. Masonic work, and labor in behalf thereof, were at once his delight, his refreshment. Each new suggestion, every epoch, bade him rise to the occasion with the ardor of a very neophyte. How sublime too his ecstacies at every new discovery from ancient lore, or positive development in the attributes of Freemasonry,—then the graceful embodiment in form of the new light would prompt the ready pen to an outpouring in prose or verse, adorning his subject in felicitous imagery, drawn from his gleaning in literary fields.

The reflection is a most grateful one, that as age advanced with those bereavements, absence of kindred and infirmities which overtake old age, together with, in this case, long years of loneliness, as it were, in the world, with a cup of sorrow full too in life's experience, Bro. Sheppard found sympathy and loved perennial associations in the bosom of his beloved Order; within or without its asylums, all intercourse was a charming solace to his spirit. There are moments in life when neither congenial occupation nor intellectual resources will fill the gap, giving repose to the troubled feelings; when any man, however stout-hearted, but far more a lonely one, well forward in the Pilgrimage, will feel a sense of solitariness amid the never so varied scenes around him. It was at such times that Freemasonry came near to our brother as a tender boon, even with no one nigh; his great familiarity with its capacities, the overflowing, loving kindness of its whole system, its far-reaching record and wonderful story, made for him an instant diversion—or, seeking its hospitable roofs, where a hearty welcome greeted him, he was sure to encounter those renewals of friendship, that cheering intercourse which stood him instead of kith and kin. Verily our late venerable friend was a touching example of what the cunning workmanship of Masonry can do to restore strength to the stricken soul. Shall we not add the remark, that, when a brother of the attainments of R. W. John H. Sheppard could find so much that was needful to his peace of mind in the Order, does it not behoove the Craftsmen in every portion of life to heed faithfully its work, its lessons, its ritual?

It remains for us to speak of the career of the deceased. The facts we gather from a memoir of him in "Willis's History of the Courts and Lawyers of Maine." When Bro. Sheppard was four years old his family quitted England for Philadelphia, subsequently settling at Hallowell, Maine. In 1807 his father died, leaving a widow and eight children, of whom he was the eldest, a dependent family. The Sheppards were well-bred, and found valued friends. The mother was accomplished in music, teaching it in Portland under the patronage of Chief Justice Mellen. Hon. Benj. Vaughan, Rev. John S. J. Gardner, D. D., the distinguished Judge Wilde—with whom he studied law—and Geo. Higginson, Esq., among others, were friends indeed to the family. Bro. Sheppard was graduated at Harvard College, and in 1810 was admitted to the bar, opening an office at Wiscasset, Me. For seventeen years he was Register of Probate for Lincoln county. In 1842 he removed to Boston; in 1854 he was chosen to the Massachusetts legislature. The Boston *Journal*, in a notice of him on this occasion, says: "He was never a politician; his days and nights are mainly devoted to literature; he is a fine linguist." It may be added to this, that he commenced the study of German in his seventy-fifth year. For a number of years he was librarian of the "N. E. Historical Genealogical Society." He was twice married.

The memoir from which we derived the above dates, after speaking of Bro. Sheppard's admirable public addresses, with especial encomium upon his conduct in a memorable encounter with John Quincy Adams, rendering also a handsome tribute to his good service in the cause of letters, says, "His labors in the library of the New England Historical Society, and his communications at its meetings, and to its periodical, the *Register*, are of permanent value, and will place his name among the benefactors of that useful and respected institution."

MASONRY IN FRANCE.

We learn from the *London Freemason* that the Grand Orient of France has recently sustained severe losses by the decease of several of its most distinguished members and Past Officers. Their last *Grand Master*, the Bro. Babaud-Laribiere, Prefect of the Pyrénées Orientales died in May last at fifty-four years of age. He was an advocate of repute, and had distinguished himself as a journalist and politician. He was an ardent and zealous Mason, and attained the high position of Grand Master in 1870, upon the resignation of Gen. Mellinet, the successor of Marshal Magnan. Soon after his election, and with his concurrence, the Grand Orient, by a majority of one hundred and sixty-eight votes, committed Masonic-suicide by abolishing the Grand Mastership and substituting therefore the anomalous office of President of the Council of the Order. This was the most unfortunate act the Grand Orient was ever guilty of, as it literally placed her in a position and gave to her a title unknown to the constitutions, laws and usages of Ancient Freemasonry, which constitute the basis and bonds of all Grand Lodges. The death of her "President" now affords an opportunity for her to return to the old paths, and so far, to right herself as a Masonic body. It is to be hoped that she will do this.

The Supreme Council at Paris has suffered an equally severe bereavement in the death of the Viscount de la Jonquiere, who had for several years well fulfilled the duties of Grand Chancellor and Secretary-General of the Council. He was descended from an ancient family, and many of his ancestors and connections were renowned in the annals of their country. Jonquiere, the intrepid leader of several voyages of discovery, D'Orvillers the well-known Admiral, and Montcalm, the heroic defender of Quebec against Gen. Wolfe's victorious attack, were all related to him. He was initiated in the Lodge Clemente Amite of Paris in October, 1839, and was elected Secretary-General of the Supreme Council, 33°, in 1860. His successor in office is Bro. George Maurice Guiffrey, and is said to be a brother of ability and experience.

We have expressed the hope that in the election of a new presiding officer, the Grand Orient would return to its Masonic allegiance and duty. To this we may add a further hope that under its new Grand Master, if such it shall decide to elect, it will take into serious consideration its present unfortunate relation to the Grand Lodges in this country, and make such a restitution and give such pledges for the future, as shall be satisfactory to the aggrieved parties. It professes to have accomplished all in the matter referred to, that it originally intended, by eliciting a recognition of the principle of Masonic equality, without distinction of color—a distinction which in reality had no existence in Masonry. But admitting all it claims in this respect, then it only remains for it to withdraw its recognition of the illegal organization it has taken under its protection, and to give the necessary assurances that it will hereafter respect the jurisdictional rights and authority of its sister Grand Lodges on this side of the Atlantic. This will restore the harmony its unauthorized interference has unhappily broken.

WITHDRAWAL OF PETITIONS.

By the Constitutions of the Grand Lodge, applications, or petitions, for initiation, must be made in writing and be presented at the stated monthly meetings of Lodges. On the reception of one, it is at once referred to a committee whose duty it is to determine by "strict inquiry," whether or not the applicant is a fit person to receive the honors and privileges of Freemasonry; whether or not he possesses an unblemished moral character, and is otherwise qualified, in mind and heart, according to the requirements set forth not only in our present Constitutions, but also in the oldest of them.

The question sometimes arises whether a petition of this kind, when it has been received by a Lodge, can be withdrawn? By some Masons it is thought that its retirement may be permitted at any time before the committee to whom it was referred has reported. It should be borne in mind that the applicant asks for privileges which do not concern any one Lodge alone, nor any one Grand Lodge jurisdiction; and although they are conferred through the agency of a particular Lodge, the granting of his prayer interests and affects for good or ill the whole Fraternity. Hence no opportunity should be lost to black-ball an unworthy man; lest he gain ingress at some other point where his true character is unknown.

Since that the old regulations are silent touching the withdrawal of an application for initiation, and that there is no statutory regulation of the Grand Lodge which permits it, and as there is not, even by implication, any authority for the act, the "higher law" must intervene, namely, the law of self-protection, which, it may be said, provides that whatever will tend to promote the good of the universal society, in such a case, must be our guide.

Under this rule, it may be held that for the protection of the Fraternity against the admission of corrupt persons, when a petition has been read, merely, before the Lodge, and before its reference to a committee, it becomes the property of the Lodge and cannot be recalled: that its withdrawal, induced, perhaps, by some intimation that it would be rejected, would leave the petitioner at liberty to make his demand else where, to the possible great injury of the body of which he seeks to become a member. It is therefore prudent to subject his character to the test ot the first opportunity, rather than release him, even though he be required by present regulations to declare, in advance of any action in his power, whether or not he has "before applied for initiation." An unprincipled man would not hesitate to so declare; and where then would be the remedy, except by his subsequent expulsion from Masonry—an amende which cannot, however, obliterate all the consequences of his reception? H.

CELEBRATION OF ST. JOHN'S DAY IN ENGLAND.

A new Lodge to be held at the Royal Kent Hotel, Sandgate, was inaugurated by consecration on the 24th of June last, being the nativity of St. John the Baptist. The occasion was one of considerable interest, and the ceremonies passed off in a very agreeable and impressive manner. At the conclusion of these, the Chaplain of the Lodge, the Rev. W. A. Hill, delivered an interesting oration, from which we give the following short extract:

He said: "We are gathered together on the very day we celebrate the festival of St. John the Baptist. We are reminded, when we think of him, that he was remarkable for his faith and duty to all men, and at last died a martyr to his faith. Again, we look on St. John the Evangelist as the Apostle of love—love, to be carried round the churches. To-day we are gathered together to dedicate a house—not a house of stone, but a spiritual one, which shall last till time shall be no more. We cannot think of this without deep interest, because we think there is something connected with us that shall live forever. I would urge upon all brethren the cultivation of the study of science, to search out its hidden mysteries which are veiled in allegory. I wish to say that religion has great tendencies to enlarge the mind, and opens the heart to feelings of love. Masonry is the handmaiden of Christianity. We have been taught to look upon the Bible as the rule of our faith and practice; never to take God's name in vain, and we must take the Divine word as our basis. May the Great Architect of the Universe assist us to carry out the glorious precepts contained therein, then we shall pass through the scenes and conflicts of this world to a higher and happier sphere, and live with the blessed Morning Star that shall shine forever."

UNNECESSARY DISCUSSION IN LODGES.

All useless discussion is a Masonic nuisance and should be abated by the gavel. In Grand Bodies where laws are made, a free interchange of ideas is an absolute necessity for the general good of the Craft, but in subordinate bodies where the principal object is work and the brief transaction of routine business, long debates, and especially excited ones, are out of order and do more harm than good. Some of the best Lodges have been almost entirely broken up on account of the persistent harangues of a few certain persons in each, by disgusting and driving away the most intelligent and useful members of the Lodge.

It is a principle of Freemasonry that harmony is the corner-stone of all well-regulated institutions, and we hold that harmony cannot be preserved if criminations and personal remarks are allowed; or if some member with more gab than good judgment, is allowed to jump up and make a speech on every trifling occasion or matter of business. The Master is as much to blame as anybody else if he allows it, for he is clothed with power to put a stop to all unnecessary talk, and in doing so it is not necessary to bring down the gavel hard enough to split the pedestal, but to first give the offender a gentle reminder that he has said enough, and then, if necessary, use the gavel, without temper, yet firmly. Some people were born to talk and not say much either.—*St. Louis Freemason.*

ST. JOHN'S DAY.

The 24th of June brings round a festival which has the seal of remote antiquity upon it. It was formerly a time of high observance among the English. Bonfires were lighted, and the people leaped through the flames (a remnant of the Baal feast) with wild shouts, striking at each other.

St. John's eve gave a wonderful outlook into futurity. On that eve the great gates which hide coming events from the gaze were left ajar, that whosoever chose might take a peep. To be sure, as a prelude, there is vervain to be gathered, rosemary to twine, and certain cabalistic ceremonies to be performed by the seeker. But those tasks accomplished, let him seek a remote church—the more lonely the better—at the hour of midnight, and then the ghost-seer beholds a solemn procession of all who are to die within the year filing before him. Not unfrequently his own unhappy phiz salutes him from the ghastly ranks, and too often superstitious men have died, or gone utterly mad from some practical joke played at this season on their overwrought nerves.

To us, who have nothing but some remote ancestral connection with the old superstitions, St. John's Day is only interesting from its Masonic celebrations. Throughout the world, on this day, in the different Lodges, are gathered in the brotherhood of the oldest living order on earth. If, as Tertullian says, whatever is ancient is true, whatever is modern is spurious, we may safely assert that, tried by the infallible test of time, which only preserves what is worthy of preservation, Masonry stands to-day as an indestructible element of an everliving truth. Schiller's three words of belief: Freedom, Virtue, God, are its pillars, of strength, which bid defiance to all the mutabilities of time.

Beyond the building of Solomon's Temple, which is the inaugural period of the history of Freemasonry, we look back to certain ceremonies of initiation among the workers in wood and stone. In the infancy of the world, symbolism filled up the hiatus between thought and speech, Words were few, and the uncultivated mind struggled to find expression for the thoughts that crowded it. The workmen who wielded the twenty-four inch gauge insensibly fell into the practice of dividing the hours of the day into certain duties or habits. The gavel, destroying irregularities; the compass, marking certain boundaries, the square, alike on every side, the plumb, unswerving in its action, the level, which reduces to a common surface each and all, at least all which were in use at an early period, awakened moral analogies in these untaught minds struggling to the light.

Whatever might have been done at the building of the Temple, to purify the ritualism of the craftsmen from the Egyptian abominations which had crept into it, the Order in a rude form certainly antedated that period.

Looking upon it from a philosophical standpoint, we believe that Masonry is silently paving the way to the grand unity of all nations of the earth. It recognizes no differences in language, none in creeds, rich and poor, great and humble, alike sit down in its halls, into which the distinctions and jealousies of the outer world never penetrate. The vexed questions of politics and polemics are hushed at the peaceful threshold. The men who enter bring with them none of the factious distinctions of nativity or fortune, but are judged by their innate worth, and sometimes the highest in outside honors and place stand far below those whose only possessions are the virtues to which Masonry gives the highest seat.

Open-handed and large-hearted, bound by no prejudice, and full of prophetic insight, Masonry is one of the great interpreters of progress. The world can never reach a point above its teachings, because it is itself the great embodied truth of a high humanity, casting off the weights which impede the race, and stretching up to eternity.—*Gainesville Eagle.*

UNITY OF MASONRY.

As there is but one Masonry, it is asked, why have it divided and sub-divided into so many degrees? Freemasonry is a moral science. It introduces the mind to the sublime lessons of symbols. And as it is a life-long study, there must be the first lesson or design. And but few, comparatively speaking, go into a thorough investigation of the first degree.

Men are initiated, and step by step they need to have communicated to them lessons of truth. And as the degrees are illustrative of the stages of life, it requires time, experience, patience and perseverance to learn the true meaning of the sublime wisdom displayed in the designs upon the tracing-board. The successive steps are so many degrees, which bring additional rays of moral light. These degrees are given to the neophyte, and as he makes proficiency, he is allowed to go on at due periods.

There is too much haste manifested by most who are introduced to the mysteries of the Fraternity. There is great anxiety to get through. It would be much better for the Institution if more time was spent, not only to learn the esoteric lessons of Masonry, but to know what the esoteric means in the esoteric. There is not anything but has its symbolic meaning, and that is the most beneficial and needful to the student.

NATIONAL CONVENTION OF R. AND S. MASTERS.

This Convention held its second session at New York on the 11th of June, Hon. Josiah H. Drummond of Maine presiding. The representatives of nineteen Grand Councils were present, either by their regular officers or by proxies. The convention resolved itself into a permanent organization, and will probably hereafter hold annual sessions, the next having been fixed at New Orleans in December, 1874. A report was adopted fixing the order of the degrees as follows:—1st, Royal Master; 2d, Select Master; and the Super-Excellent degree to be given as an honorary degree, at the option of the Grand Councils. The rituals were carefully considered and adopted, with a view to uniformity throughout the country. A resolution was also adopted to the effect that in the opinion of the convention the degrees of Cryptic Masonry should be made pre-requisite to the orders of Knighthood, and a committee was appointed to memorialize the Grand Encampment of the United States on the subject. It was also resolved "that in the judgment of this convention it is expedient and proper to form a General Grand Council of the United States."

MASONRY IN BRAZIL.

Our readers have already been informed of the difficulties and embarrassments into which our brethren of Brazil have been thrown, through the bigotry and hostility of the Catholic church there, to Freemasonry. So serious had these difficulties become, that an appeal to the judiciary powers of the empire became necessary. We have not room this month to speak of them at any length, but hope to do so in our next. We have, however, before us, a letter from the correspondent of the *New York Times*, dated at Rio Janeiro on the 5th of June, from which we give the following extract:

"That the ultra-montanes (Papists) in Brazil, have suffered a decided check, and the Freemasons won a splendid victory, seem now to be all but assured facts. The contest began a year ago, with the Bishop of Rio, who excommunicated a priest for acting as orator at a Masonic rejoicing over the passage of the Emancipation Bill. It may be said to have ended yesterday, at the conference of the Council of State, which met in full assembly, and whose session lasted from 7 o'clock in the evening till 2.30 in the morning."

THE GRAND LODGE OF NEW YORK

Held its annual session on the 3d of June, Bro. Christopher G. Fox presiding. The address of the Grand Master is an able business paper. He reports seventeen new Lodges organized under Dispensation the past year, and says that he has refused to grant dispensations to confer degrees out of regular time. There were during the year, 5,690 initiations; 925 affiliations; demitted, 1781; expelled, 54; suspended, 32; stricken from the roll for non-payment of dues, 2,403; restored to membership, 397; died, 806; total number of Masons in the State, 79,079; and 655 warranted Lodges. The receipts for the year were $28,162.12 The Hall and Asylum Fund amounts to $167,386.67, of which $41,005.84 were derived from the Masonic Fair. The expenses in erecting the new Masonic Hall, etc., amount at the present time to $579,437.50. The Grand Lodge has about $18,000 in trust companies and savings banks. The cost of the land on which the new Temple stands was $340,000. Christopher G. Fox was re-elected Grand Master, and James M. Austin, Grand Secretary.

SECRET BALLOT IN COMMANDERIES.

The Grand Commander of the Grand Encampment of Mississippi, in his annual address before that body in May, recommends that a section be incorporated in the by-laws of subordinate Commanderies, allowing such bodies to exercise their own discretion "as to how they will vote upon petitions for the Orders; whether by ballot, *viva voce*, or by a salute," and adds that he does not "believe that a ballot-box has any business in a Commandery of Knights Templars." This is a pernicious doctrine, and if carried into effect, would destroy the harmony of any Commandery in six months; but fortunately it is put at rest by the regulations of the Grand Encampment of the United States, which declare that "the ballot upon the petition for the Orders in a Commandery must be *secret*, and it must be *sacred*."

A CATASTROPHE.

[The following prose-poem is not exactly *Masonic*, but it will do for summer reading. The *Golden Era*, San Francisco, is responsible for it]:

On a pine wood-shed, in alley dark, where scattering moonbeams, shifting through the row of tottering chimneys, torn and dropping, fell, strode, back and forth, with stiff and tense-drawn muscles and peculiar tread, a cat.

His name was Norval; on yonder neighboring shed his father caught the rats that came in squads from the neighboring streets beyond Dupont, in search of food and strange adventure.

Grim war he courted, and his twisted tail and spine upheaving in fantastic curves, and claws distended, and ears flatly pressed against a head thrown back, defiantly told of impending strife.

With eyes a-grim and screeching blasts of war, and steps as silent as the falling dew, young Norval crept along the splintered edge, and gazed a moment through the darkness down, with tail a-wag triumphantly.

Then, with an imprecation and a growl—perhaps an oath in direst vengeance hissed—he started back, and crooked in body like a letter S, or rather like a U inverted, stood in fierce expectancy.

'Twas well. With eyeballs glaring, ears a-slant and open mouth, in which two long rows of fangs stood forth in sharp and dread conformity, slap up against a post from out the dread below a head appeared.

And dreadful tocsins of internal strife young Norval uttered; then with face unblanched and moustache straight before his nose, and tail flung wildly to the passing breeze, stepped back in cautious invitation to the foe.

Approaching each other with preparations dire, each cat surveyed the 'vantage of the field. Around they walked, with tails uplifted and backs high in air, while from their mouths, in accents hissing with consuming rage, dropped brief but awful sentences of hate.

Twice 'round the roof they went in circle, each eye upon the foe intently bent, then sideways moving; as is wont with cats, gave one long-drawn, terrific, savage yell, and buckled in.

The fur flew. A mist of hair hung o'er the battle-field. High above the din of passing wagons rose the dreadful tumult of the struggling cats. So gleamed their eyes in frenzy, that to me, who saw the conflict from a window near, naught else was plain but gory stars, that moved in orbit most eccentric.

An hour they struggled in tempestuous fight, when faint and fainter grew the squall of war, until all sound was hushed. Then went I forth with lantern and the field surveyed—what saw I?

Six claws, one ear; of teeth, perhaps a handful; naught else except a solitary tail. That tail was Norval's, by a ring I knew it. The ear was—but we'll let the matter pass. The tale will do without the ear.

LITERARY NOTICES.

PETERS' MUSICAL MONTHLY

Comes to us stored with its usual fine collection of songs and instrumental pieces. It is a magazine every music scholar should subscribe for. J. L. Peters, 599 Broadway, New York. Price $3.00 a year.

HARPER'S MAGAZINE.

This excellent monthly for August contains contributions from many eminent authors, most of the articles being illustrated with finely executed engravings. The variety of subjects and the ability with which they are presented and discussed, make it a valuable and interesting number. The leading article, entitled "The Little Laborers of New York," is an interesting and much-needed exposure of the overworking of little children in New York City. "The Telegraph" is a comprehensive paper covering every phase of the subject, and profusely illustrated. Nordhoff commences in this number a series of articles on the Sandwich Islands. The serials, stories, etc., are of their usual interest, and the editorial departments are timely and entertaining, full of information, suggestion and amusement. Price $4.00 a year in advance. Sold by A. Williams & Co., Boston.

SCRIBNER'S

For August opens with Bret Harte's new story, "An Episode of Fiddletown." It is in Mr. Harte's best vein, and is finely illustrated by Sheppard. Dr Holland's "Arthur Bonnicastle" still continues. A competent critic says of it: "No work destined to be as favorably received, and as extensively read as this, has appeared since Mrs. Stowe published her famous 'Uncle Tom's Cabin.'" The illustrated papers, are on "Nantucket," "Mount Shasta," "The Canopus Stone" and "Normandy Picturesque;" the latter an article of particular interest. All the contributions are deserving of more than a passing notice, but it will require too much space to comment upon each, and we therefore include them all in saying that they are interesting and of great merit. The editorial departments are varied as usual. Price $4.00 a year in advance. Sold by A. Williams & Co., Old Corner Bookstore, Boston.

MISCELLANEA.

NEW MASONIC TEMPLE IN INDIANA.

The brethren in Indiana, have in contemplation the erection of a new Masonic Temple in Indianapolis, having outgrown the accommodations of the present Temple, which was erected in 1848, when there were but fifty-four Lodges and but about two thousand Masons in the State. There are now four hundred and sixty-nine Lodges, and twenty-seven thousand Masons in the jurisdiction.

PRESENTATION TO PAST GRAND COMMANDER OF MARYLAND.

On Monday evening, June 30th ult., R. E. Sir Francis Lincoln, Grand Commander of Knights Templar of Maryland, on behalf of the Grand Commandery, presented to R. E. Sir Charles H. Mann, P. G. C., a magnificent P. G. Commander's Jewel. The ceremony took place at Towsontown, Md. A large number of Eminent Knights were present, and very pleasant and elegant speeches were delivered by Bros. Lincoln, Mann and others.

WHO HOLDS OUR MASONIC LOAN.

Of the individual holders of the Masonic Temple Loan, (Philadelphia) 88 are women, 24 are trustees, and 218 are males.

The largest individual holder, (to wit, holding $40,000) is not a Mason, nor are many others who have entrusted the Grand Lodge with large sums of their money, thus furnishing proof of the fact that the credit of the Grand Lodge of Pennsylvania is very good outside of, as well as among the Craft.

Over $1,000,000 of this loan has been negotiated, without any extraordinary efforts being used.—*Keystone.*

ASSOCIATION.

Masonry brings its members into connection with good men for the time being at least. When they enter the Lodge, they are where no immorality is allowed. It is strictly forbidden by the rules of the Order that while there a man should indulge in any immoral conduct whatever. It makes them happier to be in a society of this kind. In other places the bounds of decency and propriety may be passed, and human nature be shocked, but not so in the Lodge in the time of session. It makes no difference what a man's conduct may be in other places, when he comes to the Lodge he is bound to be a gentleman.—*Masonic Review.*

TO THE CRAFT EVERYWHERE.

The following we gladly transfer to our columns from the St. Louis *Freemason*, and it tells its own tale without any further comment from us:—"About five years since, a brother came to Rock Island, very sick, and in need of such assistance as any sick man with money may require when away from home, and unable to take care of himself. This assistance was kindly and cheerfully rendered, but he was so far gone that he was unable to converse. By the unmistakable rule he proved himself a M. M., and when sufficiently rallied, he said that his wife was dead, that his mother was alive and had his only child, and that he wanted them to have his money; but here his voice failed, and not another word was understood, and in a few minutes he expired. Neither his residence, nor that of the mother and child, nor the name, number nor location of his Lodge was ascertained. He left quite a sum of money. Will our exchanges copy this, and have it copied as much as they can. Letters may be addressed to W. L. Sweeney, M. T. Wiser, V. M. Blanding or Frazer Wilson, Rock Island, or to H. G. Reynolds, Springfield, Illinois."

CHIT-CHAT.

Ezekiel Bates Lodge of East Attleboro', celebrated St. John's Day by a strawberry festival. It was a pleasant and eminently social occasion.

According to the *Masonic Advocate*, the Masonic Mutual Benefit Society of Indiana have paid $442,351.80 to the families of one hundred and eleven deceased members.

Greece.—The Supreme Council for Greece, was organized at Athens on the 24th of July, 1872, by authority derived from the Supreme Council of Scotland, with the Prince Rhodocanakis as its Grand Commander.

Twenty-Fourth of June.—We are pleased to notice that the anniversary of St. John was more generally celebrated in all parts of the country the present year, than has been usual for some ten or a dozen years past. It is an evidence of the respect the Masonic brethren of the present day entertain for the old usages and customs of their fathers.

The Masons of Salt Lake City observed St. John's Day by an imposing procession and an oration by Judge Tilford. It was the first public demonstration ever made by the Masons in Utah.

Acknowledgment.—We are indebted to R. W. Bro. James C. Bachelor, G. Sec'y, for the proceedings of the M. W. Grand Lodge of Louisiana, at its sixty-first annual communication in February last. It is a large, well-printed and interesting pamphlet. Among other things it contains a valuable outline of the rise and progress of Masonry in the State, compiled from the original records and documents in the archives of the Grand Lodge.

We are indebted (we suppose to Ill. Bro. Pike or Bro. Mackey), for a copy of the official bulletin of the Supreme Council for the Southern Jurisdiction, being No. 2 of Vol. II, for which we return our thanks. It is the first copy we have seen of the publication, and take great pleasure in bearing our testimony to its great excellence and value to the members of the Scottish Rite. We are pleased to notice in it a reconciliation of the difficulties between our excellent Bro. Gouly, of Missouri, and Ill. Bro. Pike, and the restoration of the former to his rank as a member of the Rite.

Australia.—We learn from the Melbourne *Argus*, that a meeting of Freemasons was held at the Masonic hall, Lonsdale street, Bro. A. K. Smith presiding, when a resolution was carried unanimously that it was desirable to form a Grand Lodge of Victoria. It was also agreed that a memorial should be sent home to the three Grand Lodges of England, Ireland and Scotland, pointing out the necessity of having a Grand Lodge there, and praying the home Grand Lodges to recognize it.

New Masonic Temple at Brightwood, D. C.—The corner-stone of a new Masonic Temple at this rapidly rising little village in the District of Columbia, was laid with Masonic ceremonies on the 30th of June, the M. W. Grand Master, Charles F. Stansbury, assisted by his Grand Officers, officiating in the ceremonies. At the banquet which followed, W. Bro. J. R. Thompson, in behalf of the ladies, presented to the new Lodge (which bears the name of Bro. Stansbury) an elegant Bible. The presentation speech was one of great beauty in its conception and terms. The response was by Grand Master Stansbury, and was of equal merit.

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THE UNIFORM QUESTION.

When in July we wrote our article on the "Templar Costume," we intimated a hope that we should not again have occasion to take any further part in the public discussion in relation to it, believing that the matter could be satisfactorily adjusted only by the Grand Encampment of the United States, in session. We are still of this belief; and are equally clear in the opinion then expressed, that the Grand Master has not, in its present condition, any lawful control over it, so far at least as it affects Encampments chartered anterior to the year 1859; and, further, that his official order to the contrary is based on a misconstruction of the action of the body over which he presides, and should be revoked. Our views on this point were given in the article above referred to, and need not be restated here. It may be proper however to repeat, that the decision of Bro. Gardner, as reported in his official communication in 1871, was in entire consistency with the action of the body itself, and of all his predecessors, subsequent to the adoption of the new Constitution in 1859. This decision, among other matters of equal or greater importance, was, as our readers will remember, referred by the committee on the doings of the Grand Officers to the Standing Committee on Jurisprudence. It could not have been more appropriately referred. It was a judicial question, and fell directly in the line of the duties for which the last named committee was appointed; it was one which its members, from their ability and experience, were fully competent to consider; and it is perhaps unfortunate that they did not submit a definite judgment, and thus, formally, have brought the subject at once fairly before the body for final action. If they considered the matter at all, or came to any decision in relation to it, the body was, by their disposal of it, deprived of the benefit of any result to which they may have arrived. And, in the absence of any evidence to the contrary, it is neither illogical nor unreasonably exacting, to assume that they *did* give it the attention to which it was entitled by its importance, and that having reached a definite conclusion,—as they were certainly capable of doing, and which was clearly within the range of their duties,—they turned the matter over to be incorporated in the *Compilation* contemplated by the following resolution:

> "*Resolved*, That a special committee of five be appointed by the Grand Master to examine all published decisions of the Grand Encampment, and of its Grand Master, and *compile* a Digest thereof, to report at the next triennial session."

The origin of the committee appointed under this resolution, is traceable to the action of the Grand Encampment in 1868, when initiatory measures were taken "to procure all the correspondence and papers of our late Grand Master Hubbard, together with decisions of other Grand Masters up to the present date," with a view to their publication as a Digest of Templar Law. The project however failed, and nothing further was done about it until the session of 1871, when it was again brought up by Bro. Gardner. The result was the adoption of the above resolution.

This action clearly shows that the character of the work assigned to the present committee, is literally in accordance with the purpose of the original movement. The result of their labors will therefore undoubtedly be one of general usefulness and interest, composed, (as it must necessarily be under the resolution), of the "published decisions of the Grand Encampment and of its Grand Masters." These the committee will carefully "examine," and wisely correct such inaccuracies and inconsistencies as they may discover, reporting their corrections to the body for approval, at its next triennial session.

The present resolution is clearly an improvement on that for which it was adopted as a substitute, inasmuch as the original authorized the committee "to *compose* and compile a Digest," etc. No authority to "compose" or make new laws, or to reject old ones, is given to the present committee; that power being exclusively the prerogative of the Grand Body itself. Their duty is very plain, and is precisely defined by the terms, "to examine all published decisions of the Grand Encampment, and of its Grand Masters, and *compile*" them into a Digest. Among these published decisions is the important one in controversy; this, the Grand Master's Order No. 3, over-rides, reverses its judgment, and stultifies its reference!

But our purpose was not to enter into a new discussion of the subject; but rather, in answer to the wishes of brethren who feel a deep interest in the matter, to lay before our readers the following letter from Bro. Albert Pike, of Washington, to the editor of the Freemason's Repository, Providence.

VIEWS OF ALBERT PIKE.

The question which you now present to me, is quite another from the former one, and reaches a great way further.

It is, in reality, whether, since the Constitution of the Grand Encampment first declared that, as part of the rights appertaining to the office of Grand Master, in accordance with the usage of Templar Masonry, he should see all constitutional enactments, rules and edicts of the Grand Encampment observed, "and that the dress, work and discipline of Templar Masonry everywhere are uniform,"—whether, since this has been part of the Constitution, the Grand Encampment has had the power, constitutionally, to *permit* any differences among different bodies.

If the Grand Encampment has *all* the legislative power, and having sanctioned want of uniformity in 1859, and again, (upon, as I have tried to show, a proper construction of its action), in 1862; and there having been no *further* legislation, the question must be whether the action of the body in 1859, permitting existing Commanderies to continue to use the original or old dress, was an invasion of the Grand Master's prerogatives, as they are defined by the Constitution.

If the constitutional provision had been a *new* one, adopted for the first time in 1862, it would be necessary to hold that it came in aid of the enactment adopting a new uniform; the question I considered before, would be affected by it, as it would have been even superior to an *enactment in pari materia* (after adopting a new uniform), requiring the Master to compel uniformity of dress everywhere.

But it was not a new provision of the Constitution. I have quoted it from the Constitution as published in 1859, and I suppose it to have always been in the Constitution. Thus, when it was a part of the Constitution, and had long been so, the Grand Encampment nevertheless did expressly sanction the wearing of different dress by different Commanderies; and as I think is clear, sanctions it yet. As this constitutional provision already existed in 1862, it has no bearing upon the question as to the effect of the legislation then had in regard to uniform; for it was no part of that legislation, nor of the Grand Encampment's action at that time.

The provision in question first declares it to be part of the Grand Master's prerogative to see observed the enactments of the Grand Encampment. His powers and duties as to uniformity of dress, work and discipline are subordinate to this; since *he* cannot *legislate* in regard to these matters, but only cause to be executed what the Grand Encampment may, in respect to each, enact; if the Grand Encampment sees fit to authorize departures from uniformity of dress, his prerogative does not annul this legislation. He is, as to dress, work and discipline, merely to enforce what the law may prescribe.

If those who rely on this constitutional provision, to justify the Grand Master in now requiring everywhere the adoption of the uniform of 1862, have the *right* to rely on it for that purpose, it must be because the Grand Master, in 1859, immediately after the close of the session, had the power and right, by virtue of his prerogative, to compel all, everywhere, to procure and wear the uniform of 1859; *i. e.* to annul the legislation of the Grand Encampment, so far as to tolerate the old uniform at all.

Therefore I cannot see that the constitutional provision has any bearing at all on the question in regard to the effect of the legislation of 1862, or that it warrants the Grand Master in now requiring uniformity of dress everywhere, any more than it would have warranted like action of his predecessor in October, 1859.

The Grand Encampment, as I read its enactments, has authorized exceptions to uniformity of dress, in the case of Commanderies chartered prior to the session of 1859. It still does so: and the constitutional provision (in force when that authorization was given, in 1859, as it is now) does *not* empower the Grand Master to annul this permissive legislation, and enact uniformity in despite of it, under any claim of prerogative or of constitutional power and duty.

FORMS.—"Of what use are forms?" exclaimed a petulant legislator to Dr. Franklin; "you can not deny that they are often mere empty things!" "Well, my friend, and so are barrels, but nevertheless they have their uses," quietly replied the doctor.

COMMITTEES OF INQUIRY.

All true glory rests,
All praise, all safety, and all happiness,
Upon the moral law.—*Wordsworth.*

Freemasonry is a beautiful System of Morality, veiled in allegory, and illustrated by symbols. Truth is its centre—the point whence its radii diverge—pointing out to its disciples a correct knowledge of the Great Architect of the Universe, and the moral laws which He has ordained for their government.—*Moore's Trestle-Board.*

By the fundamental law of the Grand Lodge of Massachusetts no candidate for the privileges of Freemasonry can be ballotted for, "into whose moral character a strict inquiry has not been made." This inquiry is devolved upon a committee of the lodge receiving the candidate's petition, who have sometimes a very delicate duty to perform. The practice of the duties of life of the petitioner is to be investigated; his general behaviour, conduct and manners are things to be weighed and duly considered, but in a way not to offend, nor prejudice unnecessarily his standing among men inside or outside of the lodge. Besides, the judgment and feelings of his masonic friend who presented him as a candidate are not to be disregarded without the most ample evidence of his unworthiness. But as the committee have in charge, in this particular, the honor and welfare not only of the Lodge but of the great body of freemasons "dispersed around the world," nothing short of a most rigid and "strict inquiry" should limit their investigation. Unbiased by personal inclinations, their aim should be to report without fear or favor, the real character of the applicant according to the evidence before them.

It is not a sufficient recommendation that he is a "good fellow," in the ordinary acceptation of the term. It is not sufficient to justify his reception because "nothing can be found against him." The qualities entitling him to the favorable action of the committee should be positive rather than negative. His moral character should be beyond reproach. As "a city that is set on a hill cannot be hid," so the conduct of his life cannot be concealed in the place of his residence. That source would rarely fail to supply the desired evidence concerning him. It is not sufficient to say of him that he will do no harm to freemasonry. On the contrary, it should be averred with the utmost confidence that his application would bring credit to our institution and add to its usefulness.

Hence the office of "Committees of inquiry," for the purposes referred to is one, the duties of which every member of such committees should feel bound to discharge conscientiously, without stint as to his time, labor or convenience. They should recognize that their obligations to the Craft demand that their inquiries should be at once diligent, searching and thorough. They should remember that masonry is designed to benefit mankind, directly as to its members, and indirectly as to society in general.

1st. Its membership includes men of every country, sect and opinion, and unites them in bonds of fellowship; so that, travel as we may, east, west, north or south, the bounds of freemasonry, and the practice of its humanizing principles are co-extensive with civilization. No other moral sodality is thus so cosmopolitan in its operation; none practically diffuse on a grander scale the sublime teachings which should actuate its members.

2d. To society in general, a body of men selected as masons should be (for their moral and intellectual worth,) would be and is a grand moral balance-wheel, acting unseen, but tempering, smoothing and governing even outside of its ranks, with a potency for good which few other instrumentalities could effect. This influence though unfelt, pervades beneficently the moral structure which all good men respect, cherish and sustain. To this body of men is due in no small degree those aspirations which elevate and ennoble the tone of society and give success to the many philanthropic undertakings of the day. It could not be otherwise than that freemasonry should be influential over the well being of community at large, established as it is on broadly liberal and benevolent principles. It knows no sectionalism; it discards the dogmatisms of the church and of politicians; and seeks only to bring together on fraternal grounds good men and true wherever found, and of all nationalities. An association thus constituted must of necessity exert power beyond its immediate sphere. It is well for the nations that they have in their midst a combination of men, among whose cardinal doctrines are the promotion of the general good of society; the inculcation of respect for the laws of the state, and for the office of the civil magistrate; and cheerful obedience to the moral law.

In view of the sentiments here expressed, it is obvious that the duties of the "Committees of Inquiry" under notice, invest them with functions which should be discharged in a manner to secure a membership for the masonic fraternity, preeminent for social and moral worth.

H. T.

DEDICATION AT NORTH ADAMS.

The new hall recently erected by Lafayette Lodge, at North Adams, was dedicated by the District Deputy Grand Master, Bro. Daniel Upton, assisted by R. W. Henry Chickering as his Deputy, and others, on the 24th of June. About two hundred members of the fraternity with their ladies were present to witness the ceremonies, which were impressively performed by the officiating officers. The address on the occasion was delivered by the Rev. Bro. Holmes, Chaplain for the Lodge, and was a very able and satisfactory performance. His subject was "Masonry considered in relation to Religion and Morals." Assuming it to be a "Religious Institution," he reasoned as follows:

"It was not organized expressly as such, it does not propagate a creed, is not a substitute for religion, yet it is a religious institution. Masonry aims to impress the sentiment of piety upon all who come within her gates. It receives no atheist among its laborers. All its Lodges are erected to God, and dedicated to the holy Saints John. Yes, erected to God,— to none other than the Supreme Architect of the Universe. Says a Masonic writer: 'Whoever, from love of knowledge, interest or curiosity, desires to be a Mason, is to know that as a foundation and *great corner stone*, he is firmly to believe in the Eternal God, and pay that worship which is due Him as the Great Architect and Governor of the Universe.' Our patrons are no warriors, statesmen, or philosophers even, but the zealous precursor of Jesus Christ, the Baptist, and the Christian disciple and apostle, John the Evangelist. Free Masonry teaches us that all important undertakings should commence with prayer, sanctifies itself by prayer, and ratifies the sentiment of trust in God. We read in the Masonic Trestle-Board 'The Brethren cannot be too often reminded of their dependence on the Almighty Architect of the Universe for every blessing they enjoy. Prayer is an ancient and beautiful custom of the Institution. It was the constant practice of our ancestors.' Masonry impressively reminds us of the All-Seeing Eye that is ever gazing upon us. Our rooms are dedicated. We have an altar. In all our Lodges the Bible rests thereon, open when we are at work. It is the first great light to which our eyes are directed. Portions of it form part of our ritual; its precepts and histories guide and instruct us. The remark has been made by

Masons that their institution was founded on the Scriptures. Verily, in the language of the Masonic Lexicon, 'We endeavor to erect our spiritual building agreeable to the rules and designs laid down by the Supreme Architect of the Universe, in the great book of nature and revelation.' It is not singular, then, as the Scotch have a lively appreciation of the religious, and much respect for their clergy, that the Grand Lodge of Scotland, in 1788, should vote to admit clergymen free of charge. Next to a church, a Masonic lodge seems an appropriate place for ministers of the gospel.

"Thus it clearly appears that Free Masonry is a religious institution. It sends out no missionaries, makes no push to gain proselytes, and can never be turned exclusively to the benefit of any sect, because it admits candidates from all. It can never can be employed as a political engine, as it inculcates loyalty to government, initiates from each party, and exists under every enlightened dominion of the globe. Occupying middle and common ground, it inculcates the general duties that man owes to God, to the benefit of all sects—of humanity itself. It interferes not, cannot, with any man's particular belief, or political bias, while it evokes sacred feeling, cultivates religious principle, and strengthens patriotism. Holding that the Scriptures, to use its own language, is 'the inestimable gift of God to man,' it can lift its glorious ladder of Faith, Hope and Charity, to the starry heavens, and confidently cast the evergreen upon the coffin of a deceased brother, hoping unto the very resurrection of the dead, and the break of eternal day."

At the conclusion of the address the brethren and invited guests adjourned to a neighboring hall, where a well spread banquet was served and partaken of by them; after which the party again returned to the Lodge room, where speeches were delivered by Bros. Chickering, Rev. Dr. Annable, R. W. Bro. Upton, Rev. Dr. Crawford and others. The occasion, which was an interesting one, was closed with a ball.

POPULAR INSTITUTIONS.

Human institutions are but the outgrowths of human nature. They have permanency and influence in proportion to the completeness with which they reflect the human soul. Those that grow out of an evanescent wave of human thought or feeling, rise, serve their temporary purpose, and pass away. Forms of government, dynasties, religious creeds, systems of philosophy, political dogmas, theories of science, social customs, when they cease to keep pace with the growth of the great body of human character, or to respond to its essential and unchangeable elements, are discarded, and fall into oblivion. That only is permanent which answers to something in the human heart which time cannot change.

Adam was the epitome of the human race. There was nothing in Adam that is not in kind in us. There is nothing generic or essential in us that was not in him. Deep down, below all varieties of race, language, individual characteristics, culture, growth, circumstances, is the common humanity derived from our first father. There, indeed, men meet upon the level. The institution that finds an echo in that deep is for all time. Our inquiry is, is Masonry founded in, and does it appeal to any such universal principles of our common nature?

Its high antiquity, its steady, unchecked progress, and its present position might serve as a sufficient answer to that question. Except the Church, no institution survives which can count so many centuries of life. And even the Church has not been so unchangeable in form. The opposition of governments, absolute acts of suppression, religious anathemas, social ostracism, the sneers and denunciations of society, the rage of partisan violence and fanatic hate, have all beaten against the grand old structure in vain. It still stands serene amidst the failure of its enemies, and rears its head to heaven crowned with the triumphs of the ages,—a monument of a wisdom scarcely less than divine.

"As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head!" —*Anon.*

"'TWASENT THE METHODISTS."

From the Masonic (Indianapolis) Advocate.

In one of the rural villages in the western part of the State, there lived an old gentleman and his good old wife, who have been well known as pious members of the Methodist Church for nearly half a century.

Uncle John and Aunt Betsey, as everybody has reverently learned to call them, have seen better days of worldly prosperity, but they are now poor. They own their little home, and when Uncle John is well he manages to scratch out a living, such as they, in their humility, appear to greatly enjoy. They love the Church of their choice, and Uncle John thinks John Wesley was one of the greatest men who has lived since the days of St. Paul.

During the past winter Uncle John was called to suffer a long and tedious attack of rheumatism, which prevented him from striking a lick by way of making a living, and consequently Aunt Betsey became hard pushed to supply her tables, and besides this, her wood pile got reduced down to the very last stick. Of course the good old couple felt bad enough. They could not steal, and to beg they were ashamed, and therefore they resolved to do the best they could and trust in the Lord.

One morning Aunt Betsey got up early, as she knew she had wood to hunt up, or something that would burn, in order to get a little breakfast for her dear old man. Opening her back door and looking out to her wood pile, she was greatly astonished to see at least a full cord of the best sort of wood lying there. The old lady looked at it with a thankful heart.

"Praise the Lord," said she, "somebody has sent this wood, and the Lord will reward them for it." Then going back into the house, she said to Uncle John, "John, don't you think somebody has sent us a nice load of wood!"

"Well, Betsey," said the good old saint, "I feel confident the Lord will not forsake us."

Aunt Betsey was now excited, and opening the front door to see, if possible, the man who had brought the load of wood, she was more than ever astonished, for there, on her porch, she saw a sack of flour, a ham of meat, and a good sized basket filled with coffee, tea, butter, eggs, salt, pepper, and a nice can of peaches.

By the time Aunt Betsey had looked through the basket, she was all in tears, and so choked up that she could scarcely speak; but seizing the basket, she carried it into the house, and with a full heart said:

"Just see here, John, what else somebody is doing for us!"

Uncle John was almost lifted out of his bed.

"I knew the Lord would not forsake us, Betsey," said he, as he looked out on the well-filled basket.

Then Aunt Betsey brought in the ham and the flour, and set them down on the table, and the two old people, as the Methodists used to sing, were "as happy as they well could be."

An hour or so later an old negro came to the door, and rolling up the whites of his eyes, said, "I were tole by a gentleman to come here, mam, and saw up a load of wood."

"Who was he?" asked Aunt Betsey.

"I doesn't know him, mam. He just give me a dollar, and tole me to come and saw the wood."

This was only the beginning of the many favors of this kind which were bestowed on these two good old people during the past winter; but whose hand or purse sent them they knew not, nor do they know now.

"'Twasent the Methodists," said one of the members of that church, "for I wanted to do something of the kind, but I could not raise the money."

Happening in this village the other day, we were glad to learn that Uncle John and Aunt Betsey are now both enjoying good health, for their age. But Uncle John, not being a Mason, does not know where his timely help came from as well as we do. We got the whole story from one of the brethren, and tell it here because it is true to the letter.

H.

MASONRY AND CATHOLICISM.

There is a revolutionary struggle going on in the several States in South America between Masonry and the Catholic Church. There are not a few of the priesthood who are members of the Order, besides a large number of the membership.

The Catholic Church is very fast losing power. There is not a State in Europe formerly under its dominion that has not renounced its authority. In Mexico and South America there is a rapid development of the spirit of religious liberty, which cannot fail to result in the further prostration of the power of Catholicism. It is a suicidal policy to attempt to suppress the rising spirit of the times by arbitrary force on the part of the Church. Revolutions are said never to go backwards. Masonry has planted itself in those countries too firmly to be crushed or rooted out; it is the advocate of liberal sentiments on all subjects. Though it takes no part in the political or religious controversies of the country, yet its silent and faithful adherence to sound principles and pure morality, inculcated in the minds of its votaries, it will exert a favorable influence in promoting the elevation and best interests of the people. These vital principles will work out their own triumphs in the end, in spite of all the opposition it is now in the power of the Church to bring to bear against them. So mote it be.—*Texas Masonic Mirror.*

VISITING-BROTHERS.

Visiting brothers are the links that unite the ten thousand Lodges of the world into one harmonious chain. They afford us the best means of testing our own Masonic charity and knowledge, and the integrity of the Order in other jurisdictions. They give us objects for examination, objects for hospitality, and objects for relief. The Lodge which has the most visitors, other things being equal, is the best informed; they who give the most—the recipients being worthy objects—are the most ready to give again.

In the olden time this was the law of visiting-brothers in distress: "If you discover him to be a true and genuine brother, you are to respect him accordingly; if he is in want you are to relieve him if you can, or else direct him how he may be relieved; you must employ him some days, else recommend him to be employed."

Nowhere is the visiting-brother so welcome, nowhere is he so well entertained, nowhere is his visit so productive of joy to all concerned, as in that Lodge which understands the principles of an examination, and the courtesies due to him who presents the proper vouchers.

MASONIC OFFENCES.

The following points have, says the *Philadelphia Keystone*, we think, been well decided by the Grand Lodge of Nebraska.

First—Is the God of the Mason the God of the Bible? And is the denying of the God of the Bible a Masonic offense?

Second—Is denying the authenticity of the Bible a Masonic offense?

The report of the Committee to which these questions were referred, was adopted, viz.:

"In answer to the first query, they are of the opinion that the denial of the existence of God, as set forth in the Holy Bible, is a Masonic offense; and in answer to the second query, they are also of the opinion that the denial of the Divine authority and authenticity of the Holy Bible, is a Masonic offense."

CONSECRATION ODE.

Behold the Lodge rise into view,
  The work of industry and art.
'Tis grand, 'tis regular and true;
  For so is each Good Mason's heart.
Friendship cements it from the ground,
And secrecy shall fence it round.

Then may our views to virtue move—
  So virtue, owned in all her parts.
Come candour, innocence and love,
  Come and possess our faithful hearts;
Mercy, who feeds the hungry, poor,
And silence, guardian of the door.

Immortal science, too, be near;
  We own thy empire o'er the mind:
Dress'd in thy radiant robes, appear
  With all thy bounteous train behind.
Invention, young and blooming there;
Here's Geometry with rule and square.

United thus, and for these ends,
  Let scorn deride, and envy rail;
From age to age the Craft descends,
  And what we build shall never fail;
Nor shall the world our works survey,
For ev'ry brother keeps the key.

THE DRUIDS.

The druids were a mysterious religious order that existed in Britain prior to the Christian era, but who were burned and destroyed in the Isle of Anglesea, by Senotonius Prulerius, the Roman general (A. D. 60). A novitiate of from fifteen to twenty years was necessary to enter the Order, that time being required to commit the maxims of their religion to memory. Their name is derived from the oak, because the woods and solitary retreats were their places of residence. They, too, dealt in superstition, sorcery and magic, and acquired great power and influence. They gave oral instruction in the form of verses, which had a hidden meaning and were committed to memory. They also taught the nature and motion of the heavenly bodies, the magnitude of the universe and the earth, the nature of things, and the power af the gods. They had a common superior, who was elected by a majority of votes from their own number, and who enjoyed his dignity for life. The rigor and severity of a long novitiate deterred many from entering the Order. Their power and the privileges which they enjoyed were beheld with admiration by their countrymen, as their office was open to every rank and station.

VISITORS.

In view of the cosmopolitan character of Freemasonry, it would seem to be an axiom that whenever and wherever Masons as such, meet, there every member of the fraternity should be welcome. The identity of a visitor as a mason, ought, however, to be made certain by every means at the command of the body he desires to visit. That done, why should any Lodge debar his reception? He is a mason of good standing, as he proves, and why should he not be received cheerfully and in a brotherly manner? He is bound by obligations to the great masonic society, as are the members of the Lodge he would visit, and posseses rights, which no mason or body of masons should disregard, or can disregard, if a world-wide benevolent brotherhood is to be maintained.

There seems to be difference of opinion among intelligent and true masons, among lodges, and even in Grand Lodges, as to the rights which "visiting masons" possess to attend lodge-meetings; and much has been written on the subject, pro and con, in the masonic periodicals and by "committees of foreign correspondence." This divergence of opinion arises from the over importance given to a lodge, its powers and functions; and to forgetfulness that a lodge is but a part of an organization whose aim is to bring together men of every country, sect and opinion in the holy bonds of brotherhood.

In order to decide justly this question of "visitors," we cannot keep too clearly in mind the character of the masonic association; that, though for purposes of effective organization, lodges and grand lodges become necessary, yet that they are the convenient means only, by which the great fraternity operate, and give effect to their humanizing principles. Regulations which circumscribe the free intercommunication of freemasons, hailing from whatever part of the globe they may claim as residence, should be adopted, with no less ground for their sanction than that the welfare of the whole brotherhood demands them.

It has been held by many good masons that visitors may be excluded from lodge-meetings which have a strictly private character, and for other reasons, without derogation of the laws of masonry, namely:

1. When a lodge is engaged on business relating to its private affairs, such as its finances; its elections of officers; and when it is assembled on festal occasions.
2. When the visitor is from an infected district, where it is known that clandestine and irregular masonry exists; and there being no one at hand to vouch for him, and he has not his diploma with him.
3. When his deportment is coarse and rude, and otherwise exceptional, and his bearing is not that of a gentleman.
4. When a brother of the lodge he desires to visit, objects to his doing so, it being held that this objection, not being sustained, would tend to *unseat* the objecting brother.

No sensible brother who offers to visit a lodge when convened for the transaction of business private to itself, will object to his exclusion, and especially if it has assembled for festal purposes and he is not an invited guest. Neither should he complain if he be not received, if he came without the most ample vouchers of his identity as a regular mason, from a district of masonic irregularity. His regard for the integrity of masonry would lead him to applaud every measrue which would exclude improper visitors, even though he might thereby suffer inconvenience and be subjected to the annoyances of rejection. If his deportment is ungentlemanly, which means unmasonic, he should congratulate himself if to his non-admission there was not added the utmost penalty suited to his conduct.

The important and delicate question, whether or not a mason wishing to visit a lodge should be denied that privilege on the mere objection of one of its members, has received the attention of several Grand Lodges in the United States, but they do not appear to have agreed in its settlement. The question may be thus presented: Whether or not the *ipse dixit* of a member of a lodge, that a person offering himself as a visitor is unworthy of the favor, the member prefering no charges nor giving any reasons for his action, is the lodge, or Master, obliged to exclude the visitor? Bear in mind that this proceeding takes place, not in a lodge convened for purposes private to itself, but for business of general concern for the craft; and affecting alike both the member and visitor as masons. At such a time do not the transactions of a lodge interest all of the brotherhood, come from whence they may, and should not every member of it be not only welcomed, but cordially invited to participate in the ceremonies and duties of the occasion? True the visitor would have no vote, that function belonging to the members of the lodge; but his counsel and opinion should be solicited and respected.

In a Lodge assembled for the general purposes of masonry, why has not a visitor as much right to object to the presence of a member of the lodge, as the latter has to oppose that of the former? Moral grounds afford the cause of objection, in either case; and may not the visitor know of the shortcomings of the member which would subject him to discipline? And, hence, ample reason he would have for not sitting with the member. These difficulties can be reconciled in one way only, namely: the objector, be he a member of the lodge or a visitor to it, shall be obliged to state his objections openly to the lodge, or privately to the Master. If they be of a grave character, then the offence charged should be dealt with as the laws of masonry provide for its delinquents.

As pertinent to these remarks, the sentiments of the M. W. Grand Master of South Carolina, James Conner, Esq., as expressed in November, 1870, are quoted:

"1. That I regarded the right of visit as one of the essential rights conferred in the very act of making a Master Mason, and that he could only be deprived of it for just cause.

"2. That every member of a lodge has the right of *objecting* to the admission of any visitor to his lodge, but that the validity of his objections are to be determined by the Master of the lodge. If the objecting member is to decide on the validity of his objection, the right is the right of exclusion, not of objection. The inherent right to visit and the unqualified right to exclude cannot co-exist. To exclude a visitor without just cause is contrary to the fundamental principles of the Order, and the right to do so should not depend upon the caprice or passions of a single member.

"3. By recognizing in the Master alone the right to exclude, an impartial judgment is secured, and the rights of the visitor and of the lodge equally protected."

It is gladdening to the masonic spirit to find one so high in authority as Grand Master Conner recognizing an important and ancient prerogative of Masters of Lodges; since he leaves it to their discretion and power to admit or turn away a visitor. A Master was formerly looked up to as the Governor of his lodge; but in these latter days he has dwindled, in some cases, into a president of a debating society; dwarfed into the facile head of a club of spouters! In the absence of grand lodge regulations to the contrary, and not limited in the exercise of his office by the old landmarks, he is and should be the supreme chief of his lodge. His accountability is not to the Lodge, but to the great assembly of masons represented by the grand lodge and grand master. Who, then, other than he, should determine the rights of visitors? Before a visitor can be rejected he must in some way have forfeited his claims as one of the Craft. There must be *prima facie* evidence that he is unworthy; which evidence the Master should scrupulously weigh before giving judgment.

The doctrine that a visitor objected to by a member, would, if admitted, *unseat* the member, is a mischievous one, and fraught with much evil and injustice, if the objections are not sustained by evidence, at least of an *ex parte* character.

J. T. H.

FREEMASONRY IN FRANCE.

The following appeared in the Paris correspondence of the *Echo* lately:

It appears that the Government is turning its attention to the Order of Freemasons. You are aware that this ancient and formidable corporation, although founded on exclusively philanthropic principles, has been much abused by many of its French members, who have made free use of it to advance, in an underhand way, their socialist and political doctrines. We had a striking and scandalous instance of this during the Commune, when a batch of Freemasons openly violated the ruling principles of the Order. The Government evidently fears that the Order is again being turned aside from its object by its hot-headed political members, and instructions have been sent off to the Prefects to inquire into, and report on the number and condition of the lodges in their departments, the names and character of the members, and the general effect of the Order.

THE PAPACY vs. MASONRY IN BRAZIL.

The Papal hierarchy in Europe during the last half dozen years, has been subjected to severer trials, and called to encounter more telling revulsions, both civil and ecclesiastical, than at any equal period since the Reformation. The political power of the Church has been broken, and its representative-head, which for so many years ruled the destinies of Europe and hung like an incubus on the intellectual progress of the people and the advance of civilization, stands to-day like a broken column amid surrounding ruins. With the total annihilation of its political supremacy, its ecclesiastical rule has been so irretrievably broken and shattered, that its once omnipotent power over the potentates and nations of Europe has been dwarfed to a shadow, with none to fear, and few to respect it. With France demoralized and alienated, Italy wrested from his grasp, Spain in the midst of a political and religious revolution, Austria with a divided Church, and soon to assert its entire religious independence — the four great pillars of his dynasty — the condition of its present representative might excite the commiseration of the Christian world, if the history of the tyranny, cruelty and crimes of his predecessors, did not dry up the fountains of human sympathy. The destiny of the future has been written upon the walls of the Vatican, and the sooner he and his successors, if he shall have any, learn to interpret it in accordance with the enlightened spirit of the age, and the rapid development of religious toleration and liberal principles, the better it will be for the unity of his own communion, and the pure and saving principles of the Christian Church universal. Bulls, anathemas and excommunications will not now serve him to any useful purpose. He but recently tried these against the Masonic brotherhood in France, and the result was contempt for his threats, and ridicule for his arrogance.

We have another similar failure of a more recent occurrence in Brazil, to which we have heretofore briefly referred in our pages; but a fuller and more particular account of it may not be unacceptable to our readers.

The case referred to occurred in March, 1872, and has its origin in the celebration of the Emancipation Bill at Rio Janeiro in that month and year, when Father Martins, a Catholic priest of ability and liberal views, delivered a public oration before the masonic fraternity, with which he was affiliated, as many of the Catholic priests of Brazil are. To this the Bishop of Rio, a hot headed and bigoted Jesuit, took offence, and immediately suspended his offending subordinate from his priestly functions. From this arbitrary proceeding the "Brotherhood of the Most Holy Sacrament of the Parish Church of Santo Antonio, in the city of Recife," took an appeal to the Emperor, denying its legality and praying for an examination of the case by the proper civil authorities. The case was submitted by the Emperor "to that enlightened section of the Council of State which consults upon the affairs of the Empire." This, as we understand it, is a section or department of the National Senate, before which the debate on the subject took place in June last. The principal opposition to the appeal, and defence of the Bishop of Rio, were made by the Senator for Maranham, who denied the authority of the civil courts in the premises, and argued that there was "no remedy but to go to Rome;" thus endorsing the declaration of his Bishop, that he recognized no power in civil or ecclesiastical matters superior to that of the Pope — a power still tenaciously entertained by the Jesuitical part of the Church, though seldom openly avowed since the Reformation. On the other hand the appeal was maintained, the civil authority of the Empire vindicated, and the integrity and rights of the Masonic bodies ably and successfully defended by the Visconde Do Rio Branco, President of the Senate, and Grand Master of one of the two divisions of the fraternity, which, at the time, were opposing organizations, but which, we are happy to say, were soon reconciled by reason of the pending dangers which surrounded them. We give an abstract of the argument of our talented brother, and recommend it to our readers:

" Mr. President, I entered Masonry many years ago and I have never seen it meddle with religion or with State politics; my experience is that it has ever been a society intended for the succor of its members and for the promotion of man's moral and intellectual perfection. If it does little for this latter aim, if it has established few schools, its acts of beneficence are incontestible, and many families receive assistance from these societies which it is sought to stigmatize and even to deny the right of citizenship to. While still a young man I was invited to join one of the Masonic lodges, and I affiliated therein. Afterwards for many years I ceased attendance, until, in 1869, I was called to the charge now exercised by me — as chief of one of the Masonic circles. I was preceded in this position by men of such recognized good Catholicity as were Jose Clemente Pereira, Marquis de Abrantes, Marcellino de Brito, Visconde do Uruguay, Baron de Cayru, Visconde Albuquerque, Jose Bonifacio, the patriarch of our independence, and Don Pedro I., founder of this Empire. When accepting the position I knew that the person elected at the same time to the office of assistant chief was one of our most respectable men, now no longer in existence, Senor Furtado, also considered a perfect Catholic, wherefore I was very far from foreseeing that what was allowed to Senor Jose Clemente Pereira, Provendor of the Santa Casa da Misericordia during many years, and to Marquis de Abrantes, who succeeded him in the administration of the same institution, was a crime, a heresy, an offence to the State religion, when done by me. I accepted the charge of the Masons of the Lavradio circle, and I do not repent doing so. Let the noble Senators, in accordance with their theology and canon law, decree as many excommunications as they please; my conscience is at ease, my relations with God are those of a complete Christian. I do not consider it expedient to defend the State religion in the manner ultramontanes do, and I should wish that the illuminated minds who, like the noble Senator for Maranham, posses so much ecclesiastical knowledge, would promote the interests of religion in Brazil in another way, by contributing to the better education of our clergy, to the regeneration of that of now—(hear! hear!)—to the edifying of their flocks by the prelates, evangelizing those flocks and diffusing light and faith amidst them with apostolic words, with the example of devotion to God and society, whose pastors they are. It is thus consciences should be appealed to, not by commencing with expelling from the Catholic Church the members of a society which has existed so many years in Brazil, always as a peaceful and beneficent association. (Applause.) Permit me, however, to remind you that Masonry was very much favored by the Popes in other times, when the Masons bore the name of Freemasons and enjoyed privileges as mechanical and artistical corporations, to whose work the great monuments of Christianity in Europe attest. Bonifacio IV., Nicholas III. and Benedict XIII. protected the Freemasons and conferred important privileges upon them. (Hear!) Later, at the beginning of the eighteenth century, Masonry became converted into a philosophical sociey, and took, in some countries, an active part in politics of the day, and a persecution of it began. That persecution, Mr. President, did not stop at excommunication; many Masons ascended to the scaffold and became victims. What, however, did politics and religion gain with that? Truth triumphed, Masonry continued to exist and make further spread, and it is now respected everywhere. Merely in two or three States was it forbidden up to modern times, I think in Austria, Russia and Spain; and the Senate knows that it has been restored in the last country and that it flourishes throughout Germany. The Masons were not persecuted in the name of Catholicity alone, for even the Sultan of Constantinople persecuted them; so it may be seen that the persecution had an origin other than religion—it arose from the influence exerted by it then on the political events of some countries. For instance, it is known that in Great Britain Masonry contributed greatly to the restoration of the monarchy destroyed by Cromwell, and Charles II. ascended the throne of his fathers, through the influence of the British Masons, especially of those of Scotland. But in Brazil Masonry has been almost useless to politics. It has kept entirely apart, peaceful and neutral, so that politicians of all creeds meet with the utmost fraternity at its meetings. The Masonic symbols of which so much has been said, are allegories and traditions, signifying nothing contrary to religion; the noble Senators who so piously say amen to the excommunication of the Brazilian Masons may laugh at them, but they may not allege therewith that we are heretics or heresiarchs. The Temple of Solomon, whose allegory the noble Senator considered one of his stones of scandal, is merely the first manifestation of the dogma of a single true God, a remembrance alluding to the works of art of the ancient Freemasons, a symbol of the moral and universal temple in which Christian civilization should unite all humanity. All these symbols are drawn from sacred history, and, therefore, I do not know how they who do not disdain to employ the mythology created by paganism can see even a blasphemy in the expression 'Supreme Architect of the Universe,' as though God were not the creator of the world, and that His wisdom, His power and His goodness are not adored in this formula. (Applause.) In fine, Mr. President, all I know of Masonry is that its maxims are love of God, of our neighbor and of virtue. I think, therefore, that there is not only an injustice, but even a mistake, a gross mistake, in politics or religion, to seek to arouse this persecutory crusade against societies so numerous, so radicated in this country, so peaceful up to now, and to whom many families are owing their subsistence; against societies in which the Catholic religion has sincere and devoted adepts who are living examples of domestic and civic virtues. The acts of the prelate of Pernambuco have raised a question of law or jurisdiction which has been submitted to the study of the government. Its decision will be given after the affair has been thoroughly studied in all its gravity and bearings. As regards the question of fact, I ask of the noble Senator for Maranham that, whenever he wishes to know what Masonry is in Brazil he will talk on it with some Brazilian Mason, and will not allow himself to be borne away by what the inquisitors have said of the societies. * * * * Does not the noble Senator judge badly of Masonry because it professes religious tolerance, because in its bosom there is a place for all creeds and all nationalities; if this be a crime civil society is committing it at every instance, for I think that Brazil, though a Catholic nation, does not cease to maintain good relations with Protestant nations and even with Turkey. As Masonry treats neither of politics nor religion, as its mission is purely moral and beneficent, the fraternity is a natural one, and very conformable with the Christian religion and the general interests of humanity."

The matter was finally referred to a committee, who submitted a report which was adopted, sustaining the appeal and denying the lawfulness of the suspension of Father Martins by the Bishop. This report went to the Emperor, whose final decision is published in the official journal at Rio. From this we make the following extracts:

"Considering that the organic constitution of the brotherhoods in Brazil belongs chiefly to the civil power, and that the diocesan prelate, with whom lies the approval of the respective statutes in the purely religious part, has an authority limited to whatever duties of that kind the associates undertook;

"Considering that the appellant brotherhood did not fail in those duties, such as they are defined in its engagement with force of law, which has not even been alleged;

"Considering that the said brotherhood had no power to expel from its membership any brother belonging to masonry, a case not cogitated in the engagement approved by the Ordinary; and, consequently, that it committed no punishable disobedience to the ecclesiastical authority when it declared itself unable to fulfil an order beyond the attributes of that authority;

"Considering that, even were the masons subject to the penalty of expulsion and loss of the rights guaranteed by law to them as members of brotherhoods, a personal motive of censure and punishment could not be extended to all the confraternity, for the effect of its being declared interdicted because it did not wish to take the responsibility of an act which upon the face of its engagement is reputed violent and illegal;

"The same August Lord has been pleased to conform with the Report that relief should be conceded to the appellant, *and commands that, within one month, this decision shall be fulfilled, ceasing the effects of the act appealed from by the brotherhood, as though it had no existence.*

"Whilst transmitting to your M. Rev. Ex. this resolution of the Imperial government, *one founded on the constitution and the laws respected up to now by the Brazilian bishops, I have to observe that just and grave rebuke is due to words and acts opposing the legitimacy of appeal to the Crown*, as also that *beneplacitum* which is in use in almost every Catholic State, and which *in Brazil ever has been and must be respected.*"

The above case is one of more importance to our brethren in the Catholic States of South America, than any which we remember to have been brought before the civil tribunals there. While it guarantees a reasonable assurance against any future interference by the Jesuits of the Brazilian Church, with the Lodges and other Masonic bodies in that Empire, its influence cannot fail to favorably affect the interests and security of the fraternity in all the surrounding States, where they have heretofore met with little else than persecution.

It is by no means certain, however, what course the Romish Bishops, who seem to have combined against the civil authorities, will pursue. The latest advices say that the Bishop of Rio Grande do Sol has been absenting himself from his diocese at such times and under such circumstances as to give offense to the Government; the Bishop of Pernambuco, who, most of all, desires to be a martyr, literally snaps his fingers at Don Pedro. He, so he declares, does not care a fig for *plcaets, and recognizes no Government but Rome.* The Bishop of Rio de Janeiro, according to report, decided that the usual procession of Corpus Christi Day should not be formed, in order that "a scandal to the Church," by the presence of the Prime Minister, the Gr. Master of Masons might be prevented. The Prime Minister, nevertheless proved equal to the occasion. He was in the Church during the services for the day, and actually marched by the side of the officiating priest, holding one of the supports of a canopy, while the latter made a tour of the building. This action on the part of the Prime Minister was worthy of his reputation and is indicative of his firmness.

The war between freedom of conscience and intolerance is therefore a bitter one. The Bishops must either recall their bulls of interdiction or take the consequences of their obstinacy. The whole of Romish Christendom is with the Bishops; and it has, therefore, been feared that the secret and insidious power of the Jesuits might cause the spirit of the Government to fail in this important crisis, and that they would not have nerve sufficient to meet the emergency. We do not share in this fear. The boldness of the Prime Minister is a good evidence of fortitude and courage.

A Rio Janeiro correspondent of the New York Herald gives currency to an opinion which is said to exist in that city, to the effect that the Pope favors a Vatican policy indicative of a removal of the chief seat of Government of the Roman Catholic Church, subsequent to his death, from Rome to the territory of the Brazilian Empire, thus fixing the centre of the great religious propagandism in America. It is said that Pius IX. is well assured that the Government of Italy is only awaiting his death to expel from Rome the Curia, and, therefore, as all the European powers have given unfavorable replies in regard to their acceptance of the residence of the papacy in their dominions as an independent power, he is looking to the American continents for the new home of the spiritual chief of the church. But of all the American States, only the United States and Brazil offer the necessary elements of security. The former are out of the question, but Brazil, with its centralized Government, its State Church, its 11,000,000 of Catholics, and its now frequent, almost daily communication with Europe, presents allurements and advantages which no other country of America can afford. As the first steps of preparation, the Bishops have attempted to break down Masonry, and have now declared themselves in open revolt against the supremacy of the civil power, which, it is thought, must be subordinate to the spiritual one before the plan of removal to Brazil could be executed.

NEW MASONIC TEMPLE, PHILADELPHIA.

DEDICATION, FRIDAY, 26TH INSTANT.

The magnificent temple just completed by the Grand Lodge of Pennsylvania, will be dedicated on Friday, the 26th instant, at 12 o'clock, being the 87th anniversary of its first organization as an independent body. It is supposed the attendance from all parts of the country will be very large, and that the occasion will be one worthy of historic commemoration. The ceremonies will be proceeded by a procession of the Craft, but for want of room no brethren will be admitted to the dedication ceremonies in the temple, except members of the Grand Lodge and officers of sister Grand Lodges. Further particulars are given in the following official circular.

The R. W. Grand Master is informed that the several Commanderies of Knights Templar, located in Philadelphia, will give a Grand Tournoi in honor of the occasion, at the Academy of Music, on Thursday evening, September 25.

The R. W. Grand Master will hold an informal reception for the officers of sister Grand Lodges, at the present Masonic Hall, Chestnut street, above Seventh, from 7 to 9 o'clock the same evening.

At 6 o'clock, on the evening of the 26th September, the R. W. Grand Master will receive, in the Renaissance Room at the new Temple, the officers of sister Grand Lodges, and other guests who have received special invitation to the Grand Banquet, which will take place at 7 o'clock precisely, in the Grand Banquetting Room.

On Saturday, September 27, the new Masonic Temple will be open for admission of brethren, non-residents of Philadelphia or the immediate vicinity. Admission will be by ticket, under regulations to be announced hereafter.

The R. W. Grand Master is advised, that on Monday, September 20th, the M. E. Grand Holy Royal Arch Chapter of Pennsylvania, will hold an extra Grand Communication, with ceremonies appropriate to the formal entering into occupancy of that portion of the Temple devoted to the uses of the Royal Arch.

The R. W. Grand Master is further advised, that on Tuesday, September 30th, the Grand Commandery of Knights Templar and the Appendant Orders of Pennsylvania, will set apart the Asylum and appurtenant rooms which have been specially prepared for their use.

Subordinate Lodges from other jurisdictions intending to participate in the ceremonies attendant upon the dedication, will advise this office, through the M. W. Grand Master of their own jurisdiction, in time for the Grand Marshal to assign them a position in line.

Arrangements will be made, as far as possible, with the various railroad companies, for reduced fares to the brethren attending the dedication.

Masonic dress, black suit, white apron and white gloves, will be strictly enforced. Officers of Grand Lodges will wear their regalia and jewels, and Past Masters and Officers of Lodges will wear their jewels, suspended by a blue ribbon, or by a clasp upon the left breast. No other regalia will be permitted.

THE APRON.

The gown makes the Monk, and the apron the Mason; and it is not in modern times only that the question of vestments has agitated the public mind.

The Romans were a gowned, or *gens toga* nation, and despised the Gauls, who, like the moderns, were a *braccata*, breeched or *culotte* nation. We, as masons, follow really and literally a more ancient custom than either; for although we may look upon the Apron as the badge of a working mason, yet, like many other things in our mysterious Craft, it has a secondary or emblematic meaning, and there is little doubt that our curt habit had its origin in primeval innocence, and *Pandœan measures*, when wild in woods the naked savage ran.

In studying a mixed institution like our own, a full solution of its origin is not to be obtained by looking at it in its purely civil character, and a study of the " sodalities" of Rome, which, although religious in their origin, had the elaiac element developed in, or associated with them, throws light upon it. These associations were all accustomed to their festive meetings when the good brethren did not fail

> " To mix frugality with wine
> And honest mirth with thoughts divine."

Cicero, Aulus, Gellius and others refer to these associations, but Horace uses the term *sodales* to signify a festive companion, an incident of his finest odes.

As an example, let us take the *Lupercœlii*, an association connected with the grand Roman festivals to the God Pan. The Sodality, or brotherhood, derived its origin from the ancient priests of Pan; two of its lodges were very ancient, a third was established in the time of Cæsar, and called hence the Julian. Marc Antony, the great Consul, the lover of Cleopatra, and for whose sweet sake he lost the world, was the first master.

Cicero in his "Oration for Cœlius" speaks of them thus, "Nor am I startled at his saying, that Cœlius was his mate at the Lupercal festivals, for the institution of those meetings is *more ancient than that of government and laws.* Its lodge fellows not only mutually accuse each other, but in their accusations mention even their very bye-laws, as if they feared any one should not discover that they belonged to this brotherhood."

I fear, indeed, we sometimes copy this original a little too closely, for a quaint old author remarks, "they had, it seems, an odd and savage custom of exposing one another's faults, and even professed that members of their societies acted consistently with the laws of their association when he endeavored to blacken his brother *Lupercus.*"

It was in his capacity as Master of a Lodge of the *Lupercœlii*, that Mark Antony, at the head of his brethren in grand procession, and, as it is expressly stated, wearing aprons of goat skin offered the kingly crown to Cæsar.

> "You all did see that in the Lupercal,
> I thrice presented him a kingly crown,
> Which he did thrice refuse."

Now this was not only a sodality or brotherhood, partaking as such in our own characteristics, claiming and acknowledges to be ancient, governed by by-laws, and each member owing special duty to his fellows. But for us their special characteristic was that they were literally clothed with white aprons of goat skin, and that Mark Antony and his procession actually wore such on this world-renowned occasion.

The apron is the opposite to the *Cingulum* or girdle of the soldier, the one being military, the other a festive decoration.

This characteristic of white aprons of goat skin they bore from the period of their introduction into Italy by Evander before the building of Rome, and continued until the brotherhood was formally dissolved by the Emperor Anastasius in the sixth century after Christ, the era of the Saxon Heptarchy.

Here then is an instance of an institution performing mystic, social and festive duties, in white aprons, for a period of 1300 years, and after that time, the custom of the apron doubtless lingered long, traditionally handed down by the "Old Mortalitys" of the period, as the badge of festivity and brotherhood.

It is in memory of these ancient and mystic festivals we still continue its use, and although we do not as in banquets of old

> "Braid our locks with Ivy twine
> Breathing perfumes, dropping wine,"

yet wearing the time-honored ensign, we still drain the bumper to the memory of Auld Lang Syne; and some, unwisely lingering after the Tyler's toast may, even drink like Monks of old to "one saint more."

Truly then may we designate the Apron as more ancient than the Roman Eagle, more honorable than the Garter or any other order in existence, being (in memory of that Silver Age whence it originated) the "Badge of Innocence and the Bond of Friendship," and such may it ever remain.—*Bedolfe.*

LODGE SECRETS.

Masons will render their Order more august in the estimation of men by refraining from garrulousness. Whatever occurs in the lodge, is sacredly secret and ought never to be profaned by outside mention. Is not the Tyler, with drawn sword guarding the portals of our mystic temple, a perpetual symbol of the sacredness and secrecy of our retreat? Around our council chamber a wall is built which no wanton eye can pierce. The entrance to our mysteries is sealed, except to those choice spirits who are ever willing to come humbly, and faithfully promise to be secret and silent. There have been instances in which the secrets of great discoveries have been so rigidly guarded that, for a season, the most curious eye was defeated in its efforts to pry into the shops or laboratories where the process of manufacture was executed. More secret the work of Masonry than all this, and more sacred the obligation of its craftsmen, than the oaths of partisans engaged in such manufacture as we have intimated. As our doors are tiled, so let our lips be guarded. The slightest incidents of the lodge-room are secret. The brother who does not regard them as such, has not yet learned Masonry. We positively can allow no license in this direction. Honor, fidelity, vows good faith with the whole Fraternity require that, on such subjects, the profoundest secrecy be observed. He that can not do this, is not fit to be a Mason; he that *will* not do it, should be expelled.— *Masonic Review.*

ICHTHEOS.

We find a very curious and universal use of a mark among the early Christians. In the first centuries they were continually persecuted, and necessity drove them to become really a secret society, to have secret signs and passwords to initiate with care and doubt anyone for the first time into their system of belief, and to use all those measures which we Masons now use to prevent an unworthy person from obtaining knowledge of our secrets. They met before daylight or at night in private places; and had modes of recognition known to themselves only, by which they might prevent imposition and discover and detect impostors. The catacombs under Rome still speak of these secret places of meeting, and make plain the various means employed in time of persecution to conceal these assemblies. They were surrounded by spies, and the necessity of life caused them to adopt measures for self-defense and means of recognition when a stranger professing the faith came among them for protection.

When it was as much as a man's life was worth to say that he was one of this sect, everywhere spoken against and persecuted by the men in office, because under the ban of the empire, some plan was necessary by which they might escape persecution and death. Meeting in secret, a price on the head of everyone, large rewards offered for the discovery of their places and time of assembly, active enemies abroad and spies everywhere, they had need of vigilance and precaution to preserve life. Moreover, they were bound by their tenure to help each other, and a Christian flying from persecution claimed and received the aid of his brethren in other cities. Yet how were impostors to be detected and spies to be prevented from learning the haunts and reporting the persons present in a Christian assembly? One escaping for life suddenly could scarcely carry with him credentials; time was not allowed to obtain them, and it was perilous to carry them, both to those who gave and those who bore them. It was dangerous to introduce such a one among the brethren, and yet it was necessary; he needed help and concealment. They had ways of making themselves known. A mere profession of belief was not enough; their formulas were contained in their sacred books and their enemies possessed those. Moreover, this might be feigned, and might be a garment of falsehood in which a spy would clothe himself to deceive the unwary and betray his benefactors.

One of their most common symbols was the word Ichtheos, a fish. It was used thus: An unknown stranger applies to one believed to be a Christian and states that he is one of themselves fleeing from persecution. He is examined and found to be well versed in his belief, and speaks as though knowing well the chief Christians from the place from which he came. Still he may be an impostor or a spy. He is asked if he has any further proof, and he produces the figure of a fish carved in wood, metal or bone, or makes a drawing of a fish and presents it. He is asked the meaning, and replies (no matter what his native language may be) by giving the Greek word Ichtheos. Yet this is not enough; he may know that such a symbol is used among the Christians, that their sacred books are written in the Greek language, and, therefore, that the symbol must be known by its Greek name.

What does it signify? This: That the first two letters (I and Ch) stand for Jesus Christ, and that the last part is the Greek word Theos — God. The word therefore, signifies Jesus Christ, God; thus it was at once a sign and a confirmation of faith, and the new comer would be at once received into the community of the faithful.

It was a universal password and sign all over the Christian world, and its use and meaning was so well kept as never to be discovered by their enemies. This symbol is still used on churches, steeples, &c., as a sign of the Christian creeds.— *London Freemason.*

PROFICIENCY.

An article under this heading appeared in the July number of this Magazine.

On the 10th of July, 1857, the Grand Master of Massachusetts addressed a circular to the Masters of Lodges in his jurisdiction, calling their attention to a variety of matters deemed pertinent, at that time, to the welfare of masonry.

Article V. of the circular is in these words:

> The "proficiency" of candidates demands the serious consideration of every Lodge. The nominal proficiency now demanded is unjust to the candidate, and unworthy the high character of Masonry in Massachusetts. At least, such proficiency should be required at every stage of advancement as will qualify the candidate to pass creditably the examination he must undergo as a visitor to a Lodge

where he is unknown. This qualification should be exhibited in open Lodge, before advancement be allowed.

At the time the first paper was written on this subject, it had passed the mind of the writer that the circular referred to contained what is here quoted. J.

LITERARY NOTICES.

SCRIBNER'S

For September is equally composed of light and summery, and solid and substantial reading. Bret Harte's new story, "An Episode of Fiddletown," is continued with his usual brilliancy. There is a story about "Baum the Cornet-player;" an illustrated "Cruise among the Azores;" a profusely pictured article on the New York "Central Park;" a delightful paper on the "Birds of the Poets," also illustrated; a curious "Study of Japanese Fans;" Whitelaw Reid's Commencement Address on "The Scholar in Politics;" a second paper on "Modern Skepticism," and a portrait and biography of Edward Eggleston. Dr. Holland, the accomplished editor, gives us another installment of "Arthur Bonnicastle." His "Topics of the Time" are unusually interesting. Scribner's Monthly has increased ten thousand in circulation during the past year. Price $4.00 a year. Sold by A. Williams & Co., Boston.

THE GALAXY

For September is quite a remarkable number in view of its choice of subjects. Mr. Albert Rhodes, who seems to have identified himself with the Galaxy as a writer of character sketches, comes before us this month in a new character, and discusses for the first time an abstract question, "The Coming Marriage." "Will the coming American Eat and Drink?" is an ably written article. "The Anti-Slavery Men of the South," by the late E. A. Pollard, the distinguished Southern journalist, goes to show the existence of a sentiment at the South which Northern abolitionists never recognized, but which, if properly fostered and encouraged, might have led to a peaceful solution of the slavery question. "Symbolism and Language;" "The Revolution in Berlin;" "The Carlists;" "Summer Days at Newport;" "A Broken Lily;" "A Feast of Blood"—an odd title to a queer subject—are all articles of interest and ably written. The editorial departments are good. Sold by A. Williams & Co., Boston. Price $4.00 a year.

PETER'S MUSICAL MONTHLY.

This excellent magazine for September has come to hand in good season, and is laden as usual with an excellent collection of music. It contains four songs, a sacred quartette, a four hand piece and four instrumental pieces. This periodical is devoted entirely to Music, there being no reading matter whatever. We recommend it in the highest terms to our musical friends, for they cannot but be pleased with it, and will feel, on the receipt of each number, that they have more than their money's worth of good Music. It is published by J. L. Peters, 599 Broadway, New York City. Terms, $3.00 a year.

MISCELLANEA.

A NEW MASONIC ORPHAN ASYLUM.

The Masonic fraternity of Connecticut intend to build a State institution to be called the Masonic Home—costing about $100,000—the object of which is to disburse Masonic benevolent aid, and to be a home where the orphans of deceased members of the Craft are to be cared for, and where the indigent and aged, including the widows of Masons who need aid, can also be provided for. The location is to be decided upon, and will be given to that city or town which will proffer the most practical and suitable aid. The New Haven *Journal* says: "A gentleman in Hartford has already offered a building site, valued at $4000, for the institution as a gift, and to secure for Hartford the location of the enterprise; but New Haven will do better than that, it is hinted to us."

MASONIC LIFE INSURANCE.

The Illinois Masons' Benevolent Society now numbers 2,573, being an increase of 175 since last statement, and 825 since the annual meeting, April 2nd. Since the last statement. notice has been received of the death of Bro. Van S. Brown, of Lacon Lodge, No. 61, holding certificate No. 1,292, and residing at Peru, Ill., who died near Naples, Ill., June 15th, of cholera, after an illness of only fourteen hours. A benefit amounting to $2,194 has been paid to the guardian of his three minor children, who, but for this timely provision of Bro. Brown, would have been left penniless. Bro. Brown had paid but three assessments of $1.15 each, making $3.45, which, with $6 paid as admission fee, makes $9.45 paid for the rich provision made for his motherless children.

OBITUARY.

Bro. Reuben A. Holmes, extensively known and highly esteemed for his personal integrity and enterprise, died at Baltimore on the 15th of August. He was President of the Baltimore City Gas Light Co., which place he had held for eighteen years. The Baltimore *Sun*, in speaking of him says, "he was a devoted friend to the poor, his charity preventing him from accumulating money. *His happiest moments were when he could relieve the wants of a fellow being.* He was a prominent member of the Masonic fraternity, and was regarded as the best Masonic authority in Maryland. He was the founder of St. John's Royal Arch Chapter, No. 19, and its high priest for nine years. He also occupied the following prominent positions in other lodges: P. M. of Warren Lodge, No. 51; P. E. C. of Maryland Commandery Knights Templar; P. D. G. H. P. of the Grand Chapter of Maryland; P. G. S. G. W. of the Grand Lodge of Maryland, and a prominent member of the Scottish Rite of Masonry. He was buried with Masonic ceremonies on the 18th. The funeral was numerously attended by his masonic brethren.

MEMORIALS OF THE DEAD.

District Deputy Grand Master Kilgore, of Maine, in his report, notices that Mariner's Lodge, at Searsport, has the practice of inscribing a page to the memory of every deceased member. He recommends this practice to all Lodges, and we concur with him—either that, or the practice of Ancient Landmark Lodge, of preparing a sketch of the life of each deceased Brother, ublic, private and Masonic, and inscribing it in a memorial book. If there is tle to say, put down that little, but let us leave something more than an unme ing list of names to the members of our Lodge who shall look over the record or our history in 1973.—*Token.*

CHIT-CHAT.

The Masonic Jewel, Memphis, Tenn., says that the widow of Morgan, of anti-Masonic notoriety, who married a man by the name of Harris for her second husband, died in Arkansas near Memphis, about fifteen years ago, and that her daughter married a steamboat captain, who was a member of the Masonic fraternity.

The Grand Master of Michigan has been invited to lay the corner stone of the new State Capitol at Lansing, which he will do on the 2nd of October next.

A severe rain storm nearly demolished the Masonic Temple at Macon City, Missouri, on the 25th of July. Not much of a Temple that!

"Books are granaries wherein the mental harvest of past generations are safely garnered; the caskets where the golden treasures of knowledge and the sparkling gems of wit and poesy are held secure for the elevation and enrichment of all coming time."

The Grand Lodge of Canada laid the corner stone of a new chapel for the Trinity College School at Port Hope, Ontario, on the 18th of July, when a silver trowel was presented by the Lord Bishop of Toronto to the Grand Master, to be used on the occasion.

Lotteries.—The Memphis Masonic Jewel protests in strong terms, and properly, against the use of lotteries for the promotion of any Masonic purpose whatever. It regards them as gambling operations of mischievous and immoral tendencies.

A. and A. Rite.—A regular assembly of Moore Chapter Rose Croix was held at the Masonic Hall at St. John's, New Brunswick, on the 25th of July, when Ill. Bro. David R. Munro 33° was elected and installed M. W. S., and the remaining officers were appointed and installed in due form for the ensuing year.

Correspondence.—We have an interesting communication from Bro. Drummond on the "uniform question," which we shall lay before our readers next month.

Parades.—The Grand Commander of Mississippi says—If Knights Templars would give more attention to the teachings of the Order, and less to parades and fine shows, we should be more likely to obtain the approbation and blessing of the Divine Master. Formerly, the fame, well-earned, of Knights Templars, spread both far and wide, "for acts of charity and pure beneficence." Now our notoriety springs from a more ignoble source, namely: parades, banquets and social gatherings—things pleasant enough in themselves—but fail to fill the bill of "a rough habit, coarse diet, and onerous duties.

The Grand Lodge of England has four Lodges in Turkey; eight in Egypt; seven in Asia Minor; two in Singapore; eight in China; three in Japan; seventy-one in the East Indies; eighteen in the West Indies; one hundred and fifty-one in Australasia; and twenty-six in South Africa. Ireland and Scotland have also Lodges in the British colonies; and in the countries which are not dependencies of the English Government, there are Lodges working under warrants from several of the European Grand Bodies. Massachusetts has a Lodge in China, and California two in the Hawaiian Islands. "In every clime the Mason may find a home, and in every land a Brother."

THE

FREEMASONS'

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THE COSTUME QUESTION.

Portland, August 15, 1873.

Dear Brother Moore:

You are accustomed to hear both sides, and, therefore, I venture to ask place in the Magazine for a statement of the views of those who differ from you upon the "Costume" question.

In your article upon that subject in the July number, you refer to the unhappy state of things in this State: but you misapprehend the matter, and I will state some facts concerning which there is no dispute.

When the Grand Encampment established the uniform in 1859, there were four Commanderies in Maine. So far as the members of any of them then had uniforms, they were generally similar to those of Boston Encampment, but save in one, not enough had costumes to enable the body to appear in public. Those in that who did have costumes, soon after changed them to conform to the Regulation costume in some respects, but retained the black baldric, (changing the star), belt, scabbard and apron. In two of the four, not many costumes existed: and in one, they adopted the Regulation except as to the baldric: in the other they procured and wore the Regulation, and then formally adopted the other. One of the four had no costume at all, and upon application to Grand Master B. B. French, he decided that although chartered before 1859, it must procure the Regulation costume and it did so. [1]

No. 5 was chartered in 1864 and procured the Black costume. It is claimed that this was done with the sanction of Grand Commander Thompson. I never heard of this during the life of Sir Kt. Thompson, and it is not claimed that this sanction was in writing, and no one has put on record so far as I can learn, the precise terms in which it was given. [2]

When No 6 was chartered it was held that it must procure the

Regulation costume, and the same decision was then made in respect to all those chartered since.

Almost from the time that the new costume has been worn here, there has been a constant irritation in regard to the discrimination practically made between the older and younger Commanderies. The matter disturbed the harmony of the Order: there was a constant uneasiness upon the subject, especially when it transpired that it was used by members of the old Commanderies as an inducement to candidates to unite with them. The feeling was carried to such an extent that in more than one, it was seriously contemplated to procure the Black costume in spite of the law. Finally, it was somewhat allayed by the passage of a resolution in Grand Commandery, instructing its Representatives in the Grand Encampment to endeavor to procure such legislation as would allow our Grand Commandery to adopt the Black costume for all its subordinates.

Accordingly at the Grand Conclave in 1871, a memorial was presented in the Grand Encampment and referred to a Committee; as the Committee did not report specifically in relation to it, the following resolution was offered:

> "RESOLVED,—That any Grand Commandery may establish any costume allowed under the statutes of the Grand Encampment to be used in that state, as the costume of that jurisdiction."

The M. E. Grand Master (Sir Kt. GARDNER), inquired of the mover whether this would not allow the adoption in some states of a costume other than the Regulation costume; and thereupon, the following amendment was moved, and after an earnest discussion, carried by a large majority:

> "PROVIDED that the costume so established shall be the one adopted by the Grand Encampment in 1862.

This amendment destroyed the resolution, and it was accordingly indefinitely postponed.

The report of this action renewed the excitement in Maine, and seriously affected several of the Commanderies. It aroused discontent and even bitterness, and the prospect for the prosperity and harmony of Knighthood in Maine was decidedly bad.

At this juncture came Order No. 3, from the Grand Master. It led me to do what I had never before done, examine the law to ascertain by what warrant the Black costume was worn, and I came clearly to the conclusion that there is no lawful warrant whatever for it.*

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*If this conclusion be correct then it follows that, in the opinion of our correspondent, nine-tenths (more or less), of the Commanderies chartered before 1859, are living in violation of the law! If this be true, the information will probably be new to them. Personally we decline to plead to such an indictment, and, like the sagacious son of St. Patrick, leave the court to find out by its wits whether we are guilty or not! We might, however, whisper confidentially, in the ear of our correspondent, that the last tidings we had of our own "costume" it was *black* enough among the ruins of the great fire in 1864 which destroyed our Masonic home! We left it there—in the full blaze of its *then* unquestioned loyalty and honor!

I should have remarked, that we cannot have harmony until we have uniformity in costume, and it matters little whether the costume be white or black. The only change in matters made by Order No. 3, was to transfer the discontent from the new bodies to the old ones. [3]

In your July article, you discuss the law of the case, quoting Sir Kt. PIKE in reference to it, and I desire to add some comments. When Sir Kt. Pike wrote that opinion, he was not aware that there was any constitutional provision upon the subject, a serious error when upon that provision hangs the whole question in one aspect of it. When his attention was called to it, he says (See Token for July), that this provision was not a new one. "I have quoted it from the Constitution as published in 1859, *and I suppose it to have always been in the Constitution.*"

"If the constitution had been a *new* one," (he says) "adopted for the first time in 1862," (he evidently *means* 1859), "it would be necessary to hold that it came in aid of the enactment adopting a new uniform; the question I considered before, would be affected by it, as it would have been superior to an *enactment in pari materia* (after adopting a new uniform), requiring the Master to compel uniformity of dress everywhere."

In other words, if the constitutional provision had been adopted at the same session as the resolution the former would control the latter. This is sound law.

Now so far from the provision in question having *always* been in the Constitution, *it was put in it as a part of the action upon the question of Costume.*

In 1856, an amended Constitution was submitted to the Grand Encampment for its action. *For the first time*, the matter of costume was mentioned in it. The provision, "It is the prerogative and duty of the Grand Master * * to see * * that the *dress*, work and discipline of Templar Masonry everywhere are uniform" was adopted. The provision describing "the dress of Templar Masonry," submitted at the same time as part of the same report, was discussed and then postponed to the next session, when it was considered and "the dress of Templar Masonry" adopted, *in pari materia* with the constitutional provision. This was substantially, as well as in form, describing the dress referred to in the Constitution and upon the principles Sir Kt. PIKE states, the subsequent resolution could not impair or affect the validity of the constitutional provision.

But further, let us see how Sir Kt. PIKE's logic on his first article affects the original validity of this resolution. He says: "But repeals by implication are not to be extended by construction: and there is no definite repeal of the resolution of 1859, unless there is an antagonism so definite and precise that it cannot stand with the law of 1862." By a simple substitution, we may apply it to the constitutional provision, (even putting that upon an equality with a resolution.) "But repeals by implication are not extended by construction; and there is no definite repeal of the constitutional provision unless there is an antagonism so definite and precise that it cannot stand with the resolution of 1859."

Now is there any such "antagonism so definite and precise" that the resolution of 1859 cannot stand with the constitutional provision? Not at all, if we take the resolution of 1859 *as it reads, and do not extend its meaning by construction.*

I have cited the constitutional provision, and now copy the resolution of 1859:

> "RESOLVED, that the costume this day adopted by the Grand Encampment be, and the same is hereby ordered to be worn by all Commanderies chartered at this communication, or that shall be hereafter established in this jurisdiction, and by all Commanderies heretofore existing whenever they shall procure a new Costume; and that no officer, member or Knight be, after this session, allowed to sit in this Grand Encampment unless clothed in the uniform hereby prescribed, and that the State Grand Commanderies be directed to enforce it in all subordinates that may be hereafter chartered in their respective jurisdictions."

Remembering that one object was to secure ultimately *uniformity* in place of the existing *variety* in costume and that up to that time, it was not made obligatory upon any Knight to procure a costume, the evident meaning of the resolution was to require all new Commanderies *to uniform*, and to leave the existing ones to the discretion of the Grand Master under the provisions of the Constitution. So construed and without any addition, the resolution did not conflict with the constitution, but it did not reserve to the existing Commanderies the right to wear their old uniforms. But the claim is to extend it by construction and implication, and have it mean the same as if there had been added to it the following: "but until existing Commanderies shall procure a new costume they shall have the right to wear their present costume, the provision of the Constitution that the Grand Master shall see that 'the dress of Templar Masonry is everywhere uniform' to the contrary notwithstanding."

If this had been added, there would have been the "antagonism" referred to by Sir Kt. PIKE, and the question would have arisen which should prevail, the constitution or the resolution: and he admits that the latter must yield to the former. And here comes in his principle that a statute is not repealed by implication: how much less then can we hold that a constitutional provision is repealed by implication arising by extending the construction of a mere resolution?

The resolution of 1859 either conflicts with the constitution or it does not; if it does, it is void; if it does not, it does not confer on the old Commanderies the exclusive privileges claimed for them. [4]

Your own suggestion that the error was in not incorporating the resolution of 1859 into the constitution, admits all I claim. [5]

I must omit a discussion of the action of 1862 for the present, as I desire to notice one point you make in the same article to which I have already referred.

With all deference to you, I cannot assent to your proposition, that the action of the Grand Encampment in referring Grand Master GARDNER's decision to the Committee and continuing it there for report hereafter, placed the matter beyond the control of the Grand Master. If he was a mere *presiding officer* the proposition might be true. But the Grand Master has the power of deciding and it is his duty to decide all questions arising, and he is bound by no *decision* save that of the Grand Encampment. Until a decision is confirmed by the Grand Encampment, it is (beyond the particular case in which it is given), merely the *opinion* of the Grand Master. [6]

The practice of confirming decisions is of quite modern origin. The practice was for each Grand Master of the Grand Lodge to decide questions for the time being, and his successor decided the same question as he deemed right. A decision of a Grand Master, or any other Grand Officer, until confirmed by the Body over which he presides, has no more force as a precedent than his *opinion*. The Grand Master is bound to decide a question, although his predecessor has decided it, and the decision is pending before their Grand Body. He may properly adopt that of his predecessor, but he has the right to adopt the reverse; and the Grand Body ultimately decides which is right. The latter officer runs the risk of having his decision reversed, as well as the earlier one. The decision of neither Grand Master GARDNER or FELLOWS binds the Grand Encampment; it is a decision merely for the time being, the decision of Grand Master FELLOWS will in no manner prevent the Grand Encampment from confirming the decision of Grand Master GARDNER. [7]

Your suggestion that the recall of Order No. 3 would restore peace, is not correct so far as Maine is concerned. It would only change the discontent from the three Commanderies to the Seven.

Underlying this whole question is one of great moment, *whether we shall obey the law when obedience is distasteful, or shall disregard it?* The Order of the Grand Master, whether he is right or wrong in his decision, *is the law until changed by himself or the Grand Encampment.* To disobey it because we believe him to be wrong is to arrogate his power to ourselves, and is destructive of all law. This is so certain, that I have marvelled much to hear Sir Knights defend their disobedience on the ground that they believe that the decision is wrong. It amounts practically to obeying the law only when it accords with our own ideas, and that is no law at all. [8]

J. H. D.

NOTES ON THE ABOVE.

1.—This decision was predicated on the resolution defining and limiting the article of the Constitution establishing a uniform costume for the Order, as it was adopted in 1859, requiring that "all Commanderies heretofore existing, *whenever they shall procure a new costume,*" it shall be of the style and pattern prescribed by the new regulation. The Commandery in question, though chartered prior to the adoption of this regulation, not having furnished itself with any costume at all, and therefore being under the necessity of procuring one, undoubtedly fell within the conditions of the resolution; about the meaning of which there was then no controversy.

2.—If this "sanction" was ever given as here alleged, it is not a matter of much importance whether it was given in writing or otherwise, for it is very certain that Grand Commander Thompson had no authority to dispense with any provision of the Constitution of the Grand Encampment of the United States; nor are we willing to believe that the memory of a Sir Knight of his intelligence and loyalty is justly chargeable with such a dereliction of duty. There is probably some misunderstanding in the matter.

3.—While these explanations show a condition of things much to be regretted, and which we had not supposed to exist in any jurisdiction in the country, they also show that the regulation-costume was never popular or acceptable to the Sir Knights in Maine; that the change has produced an irritation and rivalry among the brethren there which has virtually split the Order in two and destroyed the harmony so essential to its prosperity. We do not, however, believe that there was any necessity for all this, or that either party has any reasonable excuse for its justification. The law on the subject is simple in its terms, and easy to be understood; and however impolitic its enactment may have been, or however distasteful a compliance with it may be, submission to it is clearly the duty of all, so long as it shall remain in force. That some, or a majority of candidates for the Order, should prefer Commanderies wearing the old regalia, to those which have been constrained to adopt the new, is simply a matter of taste which neither party can control, and affords no just grounds for personal differences or disunion of interests. But in view of the statement of our correspondent, that there can be no harmony among the Sir Knights in Maine until they have "uniformity in costume," it may furnish a very strong reason in favor of the adoption of the resolution offered at the last session of the Grand Encampment by the representatives from that State, to the effect that any Grand Commandery shall be at liberty to determine the uniform for the Commanderies within its own jurisdiction. This would simply be a return to the practice as it had existed anterior to the legislation of 1859, without causing irritation or dissension anywhere. Such a regulation might not secure a fixed uniformity in regalia throughout the whole country, but we are inclined to think it would go as far in that direction, and more satisfactorily accomplish the desired purpose, than the present law. It should, however, be general in its operation, and not special, as proposed by the delegates from Maine; for that would be a precedent which would unsettle the reliability of any law of general application.

4.—We hardly think Bro. Pike will admit the conclusiveness of this reasoning. It is, however, ingenious, and has a pleasant air of plausibility about it.

5.—We are glad to know this, because it leads us to think that we have not heretofore fully understood our correspondent, and that he does not really claim so much as we had supposed he did. But if he means to be understood as claiming that any informality in the legislation, or the omission by the mover of the resolution to cause it to be incorporated as a part of the constitutional provision which it defines and limits, either destroys or impairs its obligation, we cannot agree with him. It was offered in connection with the original article of the constitution, as a subsidiary act, or rider, of the nature of an amendment, or proviso, designed to explain and limit the action of its principal; and had it been attached to it, as suggested, there could have been no room,—as there is really none now—to doubt the intention, or question the legal force of it. But this omission cannot, in any fairness, or show of authority, be used to stultify or destroy it. The connection with its principal is as fixed and inseparable as if it had been incorporated in the body of it. Separate it from this connection, and it falls to the ground as a "baseless fabric,"—having nothing to stand upon, and worthless for any useful purpose. It may indeed, supposing it not to be of the nature of a compact, be removed and rejected without impairing the integrity of its principal; but this can only be done by the authority of the body which enacted it,—not by construction, or implication, but by a direct *repeal* of it, as in the case of all laws, or permanent regulations having the force of law. Taking this view of the subject, it will be readily seen that the Grand Master really has no more control over it than over any constitutional provision or special enactment of the body. But, admitting—which we do not—that it does not exist as a section of the organic law, then the recognition of its authority, and the continuous practice under it by the Grand Encampment, for twelve consecutive years, is a full and absolute confirmation and adoption of it as an article of its *common law*, having equal force with its *statute laws*. This is a principle in Masonic jurisprudence as old as the institution itself. The resolution may be set aside, but not in *recess*, nor by the edict of the Grand Master. The body enacting it can alone repeal it.

6.—We regret that our correspondent does not agree with us here, because the point he raises involves a plain and well-established principle of parliamentary law,—in the practice of which he has had large experience, and has but few equals. If the reference of any subject to a committee does not, for the time being, remove it from before the body and place it beyond the control of its presiding officer, then there is no safety or reliance in the appointment of committees, and the presiding officer becomes invested with autocratic powers to control at will the entire legislation of his *peers* on the floor, whose official organ he is. It is qualifiedly true that the Grand Master has primarily "the power of deciding all questions" that may arise either in session or recess of the body; but in this connection the fact must not be lost sight of, that, differing from the practice in Grand Lodges, any such decision may be reversed *on appeal* to the body itself. Adopting the reasoning of our correspondent, the Grand Master's *decision* is to be received simply as an *opinion*, of no more force or importance than that of any other officer, until confirmed by the higher authority. Grant this, and we still maintain that the *opinion* is practically confirmed as a *decision* having the force of law, when the body accepts and acts upon it, as explained in the preceding note.

7.—This might be admissible if Grand Master Gardner's decision was a new one, and of a character not to be essentially impaired by delay; but, in the present case, the order of Grand Master Fellows, reversing the decision of his predecessor, practically places a reversal of his own, by the supreme body, wholly out of the question; for before any opportunity for its reversion by that body can offer, the purpose of it will have been accomplished, and the reasons for such reversal will then no longer exist. This would simply be the right of appeal after judgment and execution! The respondents object! Our brother's logic, if not his premises, is at fault here.

The analogy which our correspondent suggests, as between the Grand Master of a Grand Lodge and the Grand Master of the Grand Encampment, is a very limited one. The Grand Master of a Grand Lodge, outside of his constitution, is invested with powers and prerogatives foreign to the government of the Grand Encampment. From his decisions there is no *appeal;* and his rulings necessarily stand during his official term, unless revoked by himself; while on the other hand the Grand Master of the Grand Encampment, as already shown, is an officer of limited powers, whose decisions may at any time be set aside by the body on *appeal*. The analogy therefore fails in one of its most essential points (as it does in many others), and furnishes no safe rule for comparison or argument based on it.

It will not be out of place in this connection to suggest, that this exceptional provision in the Constitution of the Grand Encampment, securing the right of *appeal* to its members against the rulings or decisions of the Grand Master, may, should any exigency arise requiring it, afford all the relief which the brethren dissenting from his decision ask for. It is no sufficient objection to this construction of the article, that its terms would seem to imply that the appeal from the decision of the chair is limited to questions under consideration before the body. The Grand Master is always at the head of his body, and constructively in the chair; and to say that an *appeal* allowable in *session* is not allowable in *recess*, is simply saying that in the one case he is an officer of limited powers, and in the other, of autocratic powers. The constitution recognizes no such anomaly. The appeal *ex necessitate rei*, follows and suspends the action of its principal, wherever it may be found, until passed upon by the higher court, or it is otherwise made to afford, *in session*, a protection to the constituent bodies which it denies to them in *recess*, where its services may be of the most importance.

Our correspondent says if the Grand Master "*was a mere presiding officer*," the proposition that the reference to a committee removed the subject in debate from before the body, *might* be true. It *would* be true. The Grand Encampment "*is* a legislative body," says its Constitution, and the Grand Master is its "presiding officer." The right of *appeal* settles this point, and determines his relation to the body, on all pending controverted questions, to be precisely that of a presiding officer of a deliberative assembly.

There are some other points made by our brother in this connection to which we cannot agree; but as the consideration of them is not essential to the question in hand, and would occupy more space in our pages than we can well afford to give to them, we pass them over.

8.—This last paragraph is a little too harsh and sweeping in its terms. The Grand Commanderies and the Sir Knights who dissent from the Grand Master's decision, are as loyal to the Grand Encampment, take as deep an interest in its welfare, and will do as much and sacrifice as much to preserve its harmony and promote its prosperity, as any equal number of Knights Templars within its jurisdiction; but they will not passively consent that any Grand Master, however honored, may arbitrarily set aside the plain letter of the law, or assume or appropriate to himself legislative powers which are the exclusive prerogatives of the body itself. He is invested with no such despotic authority, and any persistent attempt to exercise it cannot fail to endanger the harmony and unity of the Order.

We have not in these notes entered fully or critically into an examination of all the points presented by our correspondent, for the reason that we could not spare the necessary room in our pages for the purpose. But this is not perhaps of much importance; at least, we apprehend that a majority of our readers will think so. To our mind, and we think the facts in the case clearly show that the whole matter in dispute is a very simple one, and may be briefly stated as follows:—In 1859, a committee of the Grand Encampment presented for the acceptance of that body a new costume for all the Commanderies under its jurisdiction. This was objected to by the Commanderies then in existence, as subjecting them to a large and unnecessary expenditure of money, without any compensating benefit. The objections, however, were finally removed by *compromise*, and the article of the Constitution as reported, enjoining the use of the new costume, was limited and restricted in its action to such Commanderies as should thereafter be established. It was never designed by the author of this restricting provision, or by the body adopting it, that it should act retrospectively or in any manner to disturb or interfere with the local regulations of the old Encampments. The legal force and true interpretation of it was officially recognized by Grand Master French in 1860, in his instructions to the Commanderies in Maine, referred to by our correspondent; and with this interpretation of the law he conducted his entire administration of six years, and was followed by Grand Masters Palmer and Gardner with the same ruling, for the six succeeding years; that is, from 1859 to 1871, a period of twelve years! During this long time, covering the year 1862, when it is said the "resolution" limiting the action of the original article was *constructively* repealed,—the fact of its repeal, having laid buried in the records for *nine years*, was finally discovered by Grand Master Fellows, and made the subject of a special order, which has created more uneasiness, and is pregnant with more danger to the harmony and unity of the Institution, than any order that has been issued from it since its first organization. As to the order itself, we have, after a careful examination of the premises come, in the words of our correspondent, "to the conclusion that there is no lawful warrant whatever for it." The Grand Master clearly had nothing to do with the subject of it. It had been taken possession of by the body itself, and placed in the hands of a committee of its own appointment, and was therefore beyond his reach, or control. We do not suppose, and do not mean to say, that the interference of the Grand Master in wresting the subject from the hands of the committee, and deciding the question for them, was an intentional usurpation of the legislative powers of the body over which he presides; but it was evidently a mistake, which has caused a great deal of uneasiness that might otherwise have been avoided.

MASONRY IN BRAZIL.

In our last we gave a pretty full account of the Bishop of Pernambuco's war against the Freemasons in Brazil, and showed that the "Brotherhood of the Most Holy Sacrament" of the Parish Church of San Antonio of the City of Recife, having been excommunicated by the impulsive young prelate, on the refusal of its members to expel some of their number who belonged to the Masonic Fraternity, appealed for redress to the Emperor. In justification of his course the Bishop of Pernambuco brought forward Papal bulls condemning the Order of Freemasons and pronouncing the gravest ecclesiastical censures against them. The entire matter was submitted, as stated in our last, by the Emperor to the Council of State, pending whose decision the relations of the Church to the civil power were discussed by the press and the public of Brazil as they had probably never been discussed before. At length the expected documents appeared, as we have already given them, and were ratified by the whole Council and by the Emperor. A synopsis of these documents is given in the *Christian World* for September, the substance of which is: 1st, That inasmuch as the bulls of excommunication fulminated against Masonic Societies in general, cannot be applied to Brazil, because those bulls have never received the Imperial assent, and because without that formality, even were it dispensed with, they could produce no external effects upon the Institutions of the Empire, the Bishop of Pernambuco exceeded his jurisdiction in the pastoral letter of interdict, submitted by the Appellant as a document in the case, and in the acts which followed it. 2nd. That it was beyond the competence of the Bishop to command the

Brotherhood of the Holy Sacrament to expel any of its members, because of their being Freemasons, and that in basing his sentence of interdict upon this refusal, and including the entire corporate body in his censure, he invaded the jurisdiction of the temporal power. 3d. That the prelate exceeded his authority in condemning, in unbecoming terms, the principle of the *Beneplacito* (i. e., that all decisions of a foreign power, religious or secular, must, in order to attain validity in the empire, receive the Imperial sanction)—a principle consecrated by legislation prior to the national independence, and since then confirmed by the Constitution of the Empire—as well as in attacking, in an official paper of his, the legality of an appeal to the Crown, whereas that appeal was based upon laws existing from the remote times of the Portuguese monarchy, which were always applicable in Brazil, and which had been formally re-enacted since the independence. 4th. That the facts alleged having been fully proven, and being comprehended in the provisions of the 1st and 3d sections of the article of the decree of March 28, 1857, the Council of State, under the good pleasure of his majesty, judged that relief should be granted to the appellants according to the prescriptions; or in other words, that the appeal should be sustained, and the Bishop, with his papal bulls, be allowed to retire, with the lesson that societies, though secret, are permitted by the civil law and, having no religious sectarian character, are not in Brazil subject to ecclesiastical jurisdiction, nor to condemnation, save by process of law; that The Brotherhood of the Holy Sacrament had transgressed none of its religious duties, in refusing to submit to the command of the Bishop, that command transcending his ecclesiastical authority.

As stated by us last month, it is uncertain what course the Bishop of Pernambuco will pursue under this stern rebuke by the civil authorities. He is said, however, to be notoriously headstrong and persistent, and is reported to have declared, when reminded that his bulls of excommunication had not received the Brazilian government's approval, "I recognize no government but Rome." On this point the *Christian World* adds, "However reluctant his more prudent colleagues in the Brazilian episcopate may have been to provoke a quarrel with the government, it can scarcely be imagined that they will now counsel him to withdraw from the contest, with an acknowledgment of error, and an admission of defeat. Brazil, therefore, is fairly embarked in a war analogous to that which already rages in Prussia, Switzerland, and Italy—a needless war, as it seems to us, provoked by Rome's exorbitant pretentions, and sure to end in Rome's final discomfiture. The *Imprensa Evangelica* (Brazil) is of the same opinion, and remarks that, "we have in this decision of the Imperial Government the solemn testimony of the full Council of State, of the Executive and of the Conservative power, that the Roman Church does not suit in Brazil; that a part at least of its doctrines and of its discipline, is contrary to the constitutional and legal provisions; that the spirit of Romanism is hostile to the free institutions which rule the country; that the commands and determinations of the supreme and sovereign power of that church cannot be executed in the Empire without great peril for social order and prejudice to the very interests of religion; and in fine, that the pretensions of Rome, which she never ceases to demand as her lawful rights, are usurpations, and attack the inalienable rights of the citizen.

We cannot close this notice better than in the sensible words of our excellent Bro. Kavanaugh of the *Texas Freemason*, as follows:

"When we take all the facts of this case into view, and recollect that in Brazil, under a limited monarchy, where the church is legally incorporated into the State, and clothed with constitutional rights and authority; where the whole native population, originally from Portugal, have for three hundred years been trained up under the faith and dominion of the Catholic Church; where the people live in comparative indolence and luxury; none of the inspiring influences of enterprise and progress having animated the masses of the people, is it not a most remarkable circumstance, that there should be such a triumph achieved over the power of the priests and prejudices of that priest-ridden people?

Masonry was first introduced into Brazil as late as 1816. On the first introduction of the Order there, the most stubborn opposition was made by the priesthood, so that no permanent Lodges could be established until 1820. In 1822, the Order had gained sufficient strength to organize the Grand Orient, and it has more than maintained its ground since that time.

Within the short period, then, of fifty years, sufficient light has been disseminated in that semi-civilized region, by our mystic Order, to overcome the ignorance, prejudice and superstitions of the people, and to firmly engraft itself in the confidence and affection of the ruling powers of the empire; so that it now enjoys a peaceful and prosperous position, highly favorable to the future interests of the country, and one that will give to the Order the power to elevate the standards of intelligence and morality, and thereby redeem the Empire from the mist of darkness that has rested so long over that fruitful and interesting country. All that is wanting now in Brazil, is 'more light.' "

MASONIC OBLIGATIONS.

An oath is a recognizance to heaven,
Binding us over in the courts above,
To plead to the indictment of our crimes,
That those who 'scape this world should suffer there.
—*Southern's Oronoka.*

Trust repos'd in noble natures,
Obliges them the more.
—*Dryden.*

Against Freemasonry it is alleged, by its opponents, that its members are bound together by horrible and repulsive oaths not to divulge its secrets. Even within a few days a Sunday newspaper of this city contained severe comments upon what it averred were Masonic obligations, some of which it assumed to adduce. During the anti-Masonic political crusade the stock in trade of its supporters consisted in marvellous revelations relative to what was termed the unholy bonds by which Masons were held together. In charity, these opinions, when honestly held, may be overlooked or pardoned, as being entertained by persons whose prejudices outstrip their reason.

That Freemasonry binds the initiated not to reveal what are termed its secrets, no truthful Mason will deny. Without a formal and solemn engagement by and between its members to protect its arcana from the knowledge of the outside world, this benevolent institution could not exist, nor could the world enjoy the benefits it dispenses. A society which embraces men of all nations and tongues, having for its sphere of operation the entire civilized world, must possess the means of communication between its members common to them all; through a language which no one people can supply. Through such a language, guarded by solemn promises to conceal it from the uninitiated, every one to whom it is imparted, be he of whatever nationality he may, can recognize and commune with its possessor, though neither should know the other's vernacular. To the preservation of this language are confined the alarming secrets of Freemasonry. It consists of symbols, emblems and allegory, which, while they subserve the wants of an universal brotherhood, are designed, also, to teach great moral lessons and inculcate the duties of man to man.

Before a man is admitted into Masonry, an important disclaimer is made to him, namely: that its requirements will not interfere improperly with his religion, his political opinions, his relations to his neighbors, nor with his domestic duties.

1. His obligations under the divine law are deemed imperative on him, not only as a man but as a Mason. The moral law is strictly enjoined. But beyond his avowal that he believes in a God, he is left free to follow the dictates of his own conscience in all things sectarian.

2. His politics are never to be questioned. The discussion of them at Masonic meetings is rigidly prohibited. He enjoys on such occasions, what is elsewhere seldom the case, entire immunity from the bickerings and ill-blooded controversies which often are exhibited in other assemblages. He is required to respect the civil magistrate, and not to be concerned in plots and conspiracies against government; but to behave himself like a good citizen. Masonry teaches that its adherents should be true to their country by upholding its laws, and by permitting no infraction of them, if in their power to prevent it.

3. The scripture commands: "And as ye would that men should do to you, do ye also to them likewise," "Thou shalt love thy neighbor as thyself," are no less the teachings also of Masonry. The elucidation of these principles, designed to elevate mankind and bind individuals together in reciprocal relations of love and friendship, is a prominent characteristic of the Masonic Order.

4. One of the most urgent commands of the fraternity is that every member of it should be faithful to his domestic relation. The family tie is not only to be respected, but it must be religiously maintained. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

But, though none of these duties should be neglected or abridged in any degree, there are few brethren of the mystic tie who cannot, nevertheless, devote time and means to the great sodality to which they belong, and contribute a mite, at least, to advance its welfare and usefulness.

It being admitted that Masonry does not demand of its disciples anything in antagonism with their religious, political, social or domestic duties, but on the contrary disclaims at the outset any interference with them, what, it may be asked, remains to be objected to in any obligation they may come under to keep and conceal the secrets of Freemasonry, these being simply the means of preserving the society intact, and enabling it to work out that grand humanitarianism for which it was established?

Oaths, indeed! Is it to be supposed that the twenty-three thousand affiliated Freemasons in Massachusetts, selected as they were for intelligence and good moral character, would have been guilty of taking one which would conflict, if observed, with any of the duties they owe to God, to their country, to their neighbors or to their families?

The greatest caviller against Masonic obligations, if he knew more of their nature, would find that he had not a foothold for his animadversions, and would be apt to exclaim,

> "'Twixt truth and error, there is this diff'rence known,
> Error is fruitful, truth is only one."

J. T. H.

MASONIC PERIODICALS.

The general prosperity which has attended the Craft during the past few years, throughout the several State jurisdictions, is attributable in a great measure to the influence wielded by Masonic publications. As a means of disseminating light and information to the Craft, they cannot be overestimated; and I would be direlict in my duty did I not urge upon you, Masters and Wardens, here assembled, and through you to the Brethren of your respective Lodges, the importance of extending to them your cordial and liberal support. Those of us who have groped our way to the sanctorum, without any other light or information than that contained in the usual text-book, can fully appreciate the advantages of to-day, compared with those of a quarter of a century ago. The present time affords greater facilities for acquiring a knowledge of the science, philosophy, history, and symbolism of Masonry than were ever before enjoyed. We live in an age of progress—in a day and generation when all great truths are investigated; and it is essentially necessary to our social and moral development that we should examine and consider for ourselves. The mere acquisition of a knowledge of the usual modes of recognition is far from being all that is required at our hands. We have voluntarily assumed great and important duties, which cannot be performed with any degree of credit to ourselves or honor to the Fraternity, without thoroughly comprehending all that appertains thereto. The Masonic periodicals of the day, so far as I have examined, are of a high character, devoted exclusively to propagating a knowledge of the art. They are within the reach of all, and should be liberally supported.—*Extract from annual address of T. Mc F. Patton, G. M. of Oregon.*

GENERAL RULES.

The following brief summary of the more general rules of Masonry may be serviceable to some of our younger brethren who cannot find time, or are unwilling to take the labor of reading and investigating for themselves:

1st. CANDIDATES.—No man can be made a Mason except in a lawful Lodge duly convened, acting under a Warrant or Dispensation, and at the place therein named, after petition presented at a regular meeting, and accepted by unanimous ballot at a subsequent regular meeting, unless by Dispensation. He must believe in the existence of a Supreme Being, in the immortality of the soul, in the resurrection of the body, and a future state of rewards and punishment. He must be free-born, of lawful age, of sound mind, and of such physical qualifications as will enable him to comply with all the requirements of the Order. The ballot for admission is strictly and inviolably secret, and no member is at liberty to communicate to his brother the character of his own vote. A petition having been presented and referred, cannot be withdrawn, but must be acted upon by report of committee and ballot; provided, if at any time before or after the balloting, and before initiation, it is discovered that the petitioner does not live within the jurisdiction of the Lodge, or is not of lawful age, further proceedings must be stopped and the petition dismissed for want of jurisdiction.

2nd. DISCIPLINE.—Every Mason is amenable to the laws and regulations of the Grand Lodge of the jurisdiction in which he resides, and of the particular Lodge of which he is a member. Masonic intercourse with a clandestine or expelled Mason, is a Masonic offence, and a proper subject for discipline. The right of appeal from the decision of his brethren to the Grand Lodge is secured to every member. Restoration to the privileges of Masonry by the Grand Lodge does not restore to membership in the Lodge. No appeal can be taken to the Lodge from the decision of the Master, or the Warden occupying the chair in his absence. A Lodge cannot try its Master, but may carry its complaint to the Grand Master.

3rd. THE LODGE.—The Master and Wardens, and the other elective officers, must be chosen annually, and if installed, cannot resign their offices during the term for which they are elected. This rule applies more especially to the Master and Wardens. If the office of Secretary or Treasurer, from any cause becomes vacant, it may be filled by election, under Dispensation from the Grand Master. In the absence of the Master, the Senior Warden succeeds to the chair, and in his absence the Junior Warden. In the absence of all three, the Lodge can do no business. It is the duty of every Lodge to be represented in Grand Lodge at its annual and other communications. A Lodge under Dispensation is a temporary body and not entitled to representation. The right to instruct its representatives is secured to every Lodge

4th. Grand Lodge.—The Grand Lodge has supreme and exclusive jurisdiction within its territorial limits, over all matters of Ancient Craft Masonry. It must meet at least once in each year to consult and act on whatever may concern the interests of its jurisdiction.

5th. Grand Master.—The Grand Master must be elected annually. It is his prerogative to preside over every assembly of the Craft within his jurisdiction, wherever held; to grant Dispensations for opening and holding new Lodges; to arrest the Warrant or Dispensation for cause of any Lodge under his jurisdiction, reporting his reasons at the ensuing communication of the Grand Lodge; to grant Dispensations to Lodges to ballot for and confer degrees at irregular times, and to elect officers out of course, when requested so to do by the Lodge; to require the attendance of and information from any Grand Officer, respecting matters appertaining to the duties of his office; to suspend the Master of any Lodge for cause, from the exercise of the duties of his office, until the ensuing communication of the Grand Lodge.

LOOK HIGHER.

At a recent meeting of the Provincial Grand Lodge of Dorset, England, the Rev. P. H. Newnham, P. G. Chaplain, delivered an address on the true status of Freemasonry, in which he said that "our tendency as a body is to take far too low a view of the Craft to which we belong. Historical science enabled them to reconstruct the religion of the past, and see how God has been pleased to educate the minds of men, in a religious point of view, from the lowest beginning of Nature-worship to the knowledge of the true Deity; and he asked them to look at Freemasonry as a collection of old symbols, in 3 or 4,000 years before Christ, and adopted by later guilds of operative Masons, who admitted others called speculative Masons into their body. These symbols were intended to convey the ideas they had concerning the Deity, and through which they were trying to grope their way to a knowledge of the true God. They were as the chisel employed on the rough ashlar to remove irregularities and make them fit for a higher state of society. God had been working on one plan in the education of the world from the earliest ages to the present time. It was so in the arts and sciences. In both they found foreshadowed the refined appliances of the present time—from the flint implements of the earliest ages to the finished mechanism of modern engines of war; and from the hieroglyphic alphabets to the telegraph printing of to-day. Through all the ages one unceasing purpose runs. It must be remembered that man is a composite animal—of body, mind and spirit, as St. Paul says, and they had to see to the education of all three. Of the mind by such careful, well-regulated habits, corporeally and mentally, as shall conduce to its fullest energy; there was the education of the intellect, and also spiritual education, the latter being of the highest importance in the strange Trinity of which man is made up."

LANGUAGE OF MASONRY.

"As every Masonic idea has its own proper sign that expresses it better than any other can, we should seek to preserve uniformity of language as well as spirit. We are to teach Masonry as we receive it, and not as we have forgotten and substituted some words of our own. An interpolated word here and there, by one and another lecturer, would, in the course of time, entirely destroy the original text of Masonic instruction.

Masonry is one of the agencies to preserve the purity of the English tongue, and the moment we begin to admit words of modern coinage, or of philological construction from foreign tongues, that moment we weigh anchor and set sail on uncertain seas, where a maelstrom may wait to engulph us.

The normal language of Masonry is simple and pure. Men of correct tastes will admire the sublime simplicity of our ritual much more than when clothed in the meretricious rhetoric of every lecturer who thinks he can beautify it by his own expurgations and substitutions. No license to change should be allowed any one, or we shall be at last confounded in a Babel of tongues. We heard of an artist who once took a pure white lily and sought to improve it by penciling on its petals the parti-colored fancies he had mixed on his pallet. He committed floral sacrilege, and violated the first principle of art, which is strict conformity to nature. Paint is good in its place, but not to improve flowers. 'Solomon, in all his glory, was not arrayed like one of these.' Moral truths are grandest when clothed in severe attire. The adornments of art cannot add to the charms of truth. Let us continue Masonry in that uncorrupted form in which our fathers taught it—free from the garish decorations of the modern drama, and the high-sounding periods of bombastic oratory and poetry."

A WORD OF CAUTION.

Grand Master Hall of Vermont says: "But, my brethren, while I with pleasure present you with assurances of the prosperity of the order, and most heartily congratulate you in the same, yet let me at the same time, remind you that these times, when Masonry is considered most popular, and when thousands are seeking admission to the order, are of all others the most dangerous to the true welfare of the institution. The enemies of Masonry are not confined to those who are without, but, unfortunately, we have some in the midst of us. They may be '*with* us, but yet are not *of* us,'—may gain admission to the order in just such times as the present, through a too great remissness in the inspection of the material presented; times when our Lodges are overworked, material is often received without sufficient inspection, and which is found all too soon to be entirely unfit for the building. They seek to join the order, perhaps because their friends are there, or because it has become fashionable to do so; or, it may be, for personal aggrandizement, or some other equally unworthy motive. But in any case, they can be considered in no other light than as 'seed sown by the wayside or among thorns, or upon stony ground,' and although some attempt may be manifest at growth, yet they will never produce fruit. On the contrary, these unworthy brethren will be the first to desert when the institution ceases to be popular, and, what is worse, when the order comes to suffer persecution in the future, as it has in the past, they will not only desert you, but will turn about and sting you to the heart.

"My brethren, of such material let us beware. The time is coming, I fear, when we shall have cause to bitterly rue our present prosperity. The busy notes of preparation are being even now sounded. In some parts of the west certain sects (I regret to say, of the Christian Church) are combining for the ultimate overthrow of our institution. Let me here simply caution you to be careful what soldiers you receive into your ranks to fight the great battle in the future against *bigotry*, *superstition* and *intolerance*."

LIFT A LITTLE.

Lift a little! lift a little!
Brother lend a helping hand
To that heavy-laden Brother,
Who for weakness scarce can stand.
What to thee with thy strong muscle
Seems a light and easy load,
Is to him a ponderous burden,
Cumbering his pilgrim road.

Lift a little! lift a little!
Effort gives one added strength;
That which staggers him when rising,
Thou canst hold at arm's full length.
Not his fault that he is feeble,
Not thy praise that thou art strong;
It is God makes lives to differ,
Some from wailing, some from song.

Lift a little! lift a little!
Many they who need thine aid;
Many lying on the roadside,
'Neath misfortune's dreary shade;
Pass not by like Priest and Levite,
Heedless of thy fellow man;
But, with heart and arms extended,
Be the good Samaritan.—*Anon.*

ANTI-MASONRY IN MISSOURI.

We clip the following from the St. Louis *Freemason*, as showing the fallacy of the opposers of Masonry:

"Worth County, Missouri, is somewhat celebrated for being inhabited by a set of benighted anti-Masons and bigots generally, and consequently elected to the Legislature a fellow by the name of 'Dry,' (selected, probably, on account of his name), who presented to our Legislature, at last session, a petition to the House, signed by twenty-five people, twelve in one row, twelve in another, and the Rev. L. Bloomer all across the page. The object of the petition is fully explained by the following, which, with the State and County inserted, these twenty-five individuals want embodied in the law of the State:

'*To the Honorable Legislature of the State of* —— :

We, the undersigned, citizens of —— county, respectfully ask your honorable body to make it lawful for a party not a member of any secret society, in litigation with a party who is a member of such society, to inquire into the fact whether witnesses offered by such party are members of the same, or other similar secret society; and to authorize the court, in such cases, to send for persons and papers, and to investigate the obligations imposed on these members by such society or societies, in order that the jury may judge intelligently how far such obligations may be supposed to bias the witness for or against the parties in litigation; and that, in all such cases, it be made the duty of the court to give in charge to the jury that they are to determine the degree of credibility to be accorded to the testimony of such witnesses. Also, that in all cases, criminal or civil, the right of peremptory challenge of jurors, who are members of any secret society, shall be granted to all parties who are not members of such societies; and that membership in any secret society, by the presiding officer of a court, shall be held as a sufficient reason for a change of venue.' "

The *Freemason* then comments on the matter as follows:

"It is scarcely necessary to say that the Legislature, not being composed of a lot of lunatics, almost unanimously laid the petition on the table. We rather suspect that Mr. Bloomer is now 'playing on the harp of a thousand strings, and where the whang-doodle singeth not,' and that he is making it red-hot every Wednesday and Sunday night, by picturing to his deluded followers the horrible crimes of Freemasonry, and the straight road which leads 'all sich' to the bottomless pit."

FUNERAL SERVICES.

We commend the following extract from an article recently published by the *Keystone*, on the ceremonies at funerals:

"The ceremonies and services at Masonic funerals are in their nature deeply impressive. This arises not from any boastful display, either in procession or ritual, but from the very simplicity of both. No regalia is worn, and no adornment but that of a meek, sad and loving spirit. No pageantry of language is used, but only those few yet thrilling words, which we hear uttered each time with feelings afresh, of mingled sadness and admiration. The language is that of acquiescence in the will of the Supreme Grand Master of the Universe, of hope in the immortality

of the soul, and the affection for a much-loved friend and brother from whom we are severed only for a time.

The *manner* of the performance of the Masonic burial service is very important, and upon this topic we desire to utter a few serious words. The W. M. of a Lodge who officiates on so public and formal an occasion, ought to see to it that he is clothed in becoming Masonic style, in a full suit of black, and that every word he utters carries with it the emphasis and weight which the solemn funeral rite demands. He should recollect that he is exhibiting Masonry in the face of the world, and should do it worthily. If he feels that he cannot so do it, he ought not to hesitate to call upon a competent brother to take his place. If the Lodge has a Chaplain, of course the duty rightly devolves upon him. Indeed, we have heard it seriously proposed to have the burial service conducted in *every* case by a Chaplain.

The plan is worthy of serious consideration, for in no case should an incompetent W. M. be allowed to bring the Craft into disrepute, by his unbecoming performance of a solemn public ceremony."

THE EARL OF ZETLAND.

ZETLAND LODGE, September 10, 1873.

In the early part of the year 1867 a number of brethren residing in or near Boston, petitioned for authority to open and hold a new Lodge of Freemasons in said city. Among their anxieties was the selection of a name by which to introduce the proposed new Lodge to the favor and protection of the Craft. Inasmuch, therefore, as Freemasonry is best exemplified by goodness, and cherishes principles "which unite men of every country," it was deliberately and unanimously voted that the name should be "Zetland Lodge," in honor of the Earl of Zetland, distinguished for eminent social and moral qualities among the Peers of England. He had there been Grand Master of the "United Grand Lodge of Ancient Free and Accepted Masons of England" for a period of twenty-three years; which office he adorned by his simplicity of character, as much as by the zeal and ability with which he discharged its duties.

Having adopted his name, it was further ordered in the By-Laws that "Our M. W. Brother, Thomas Dundas, Earl of Zetland, Most Worshipful Grand Master of the United Grand Lodge of Ancient Free and Accepted Masons of England, is hereby declared to be an Honorary Member of this Lodge, with all the rights and privileges usually appertaining to such membership. This act on the part of the Lodge he recognized with pleasure, and returned a complimentary letter expressing his satisfaction therewith.

In an appendix to the By-Laws of Zetland Lodge, an extract from an address delivered at the time of its dedication fully and correctly shows the masonic life and history of our noble brother, and also reveals the mutual good will existing between himself and his brethren, as well as the confidence which they for so many years reposed in his administration. To this we may add, that in December, 1869, he declined, by reason of age, to serve longer in the Grand East, though he retained the honors of office until May 14th, 1870, when his successor was installed Grand Master.

The Earl of Zetland commenced service in the Grand Lodge as Senior Grand Warden April 25th, 1832; was appointed Deputy Grand Master April 24th, 1839, Pro Grand Master September 2nd, 1840, and elected Grand Master March 6th, 1844, and installed April 24th following, the duties of which office he discharged honorably to himself and beneficially to the Craft for twenty-six years; and finally after about three years of release from office, surrounded by friends and cheered by the gratitude and love of his brethren, he died at Aske Hall, near Richmond, May 6th, 1873, aged 78 years, 3 months and 1 day, and was buried at Yorkshire. The news of this sad event was received by the members of Zetland Lodge with feelings of profound regret, and the Jewels of the Lodge were forthwith ordered to be draped in mourning for a period of ninety days, expressive of our sorrow.

But, Whereas, "death the grand leveler of all human greatness," has for the first time entered our Lodge, and shown how truly and how well he "loves a shining mark," reducing the most exalted to the same state with the most lowly,

And, Whereas, neither honors nor riches, fame nor power, family nor friends, the Craft universal nor the prayers of the Church, can avert the shadows of the tomb,

Be it therefore Resolved, That the death of our brother, Thomas Dundas, Earl of Zetland, subdues, chastens and instructs us; presenting for the pressure of our feet something of the way of him whose ways are indeed "past finding out;" while within us arises the hope that infinite grace and mercy may abide with us all the days of our lives, and sanctify this our affliction to the promotion of the gospel of Peace.

Resolved, That as we looked to the Earl of Zetland, Grand Master of the United Grand Lodge of Ancient Free and Accepted Masons of England, for a name for this Lodge, and have pleasure in possessing it; so do we now heartily sympathize with the Craft over whom he presided so long and so well, and mourn with them and the family of the deceased in this our mutual affliction.

Resolved, That these resolutions, and the foregoing preamble, be spread upon our Records of the Lodge; and a copy sent to the Grand Secretary of the Grand Lodge of England, and to the family of the deceased.

Signed and fraternally submitted,

CHARLES EDWARD POWERS,
ALFRED P. CHAPMAN,
JOHN W. DADMUN,
} *Committee.*

IMPOSTORS.

"Let us be ready to offer a Brother's hand and a Brother's welcome to every true Mason who comes with 'clean papers,' and can give satisfactory evidence of his having 'wrought in the quarries, and presented approved specimens of his work.' A true Craftsman will expect to be thoroughly tested, and feel the more secure when he finds that he has found Brethren who know how to handle the working tools of the Ancient Craft—*square* him and *plumb* him, and if found '*true and trusty,*' then assign him a place on the *Level,* as a worthy Craftsman among us.

On the other hand, there will be a few among the many who come, who have never 'served a regular time as an E. A.;' have never wrought in the quarries; have never passed the Overseer's Square, and when they are called upon for the mystic proofs entitling them to draw wages as a Craftsman, they will be found to be 'impostors.' Look out for them; there are many prowling through the country, who are very expert in giving signs and talking wisely of the mystic art—too wisely sometimes for honest, unsuspecting Craftsmen. Do not be in a hurry, take time, look up documents, trace genealogies, and be sure you are not imposed upon by an artful impostor, who seeks to get his hand into your treasury."

THE ORDER OF WOODCUTTERS.

Bro. Mackey, in the *National Freemason,* has the following interesting paragraph in relation to this once somewhat celebrated order in France:

"The Order of Woodcutters, called in French '*L'Ordre des Fendeurs,*' was a secret society, which was established in Paris in 1743 by the Chevalier Beauchain. The Lodge represented a forest, and was generally held in a garden. It was androgynous; that is to say, consisted of both men and women, many of its male members being Freemasons; and it had secret signs and words, and an allegorical language as well as symbols, which were borrowed from the profession of woodcutting. As it made no pretensions to a Masonic character, it would be scarcely worthy of notice, were it not that it affords in its rise and progress a singular analogy important to be applied to the history of Freemasonry. The Abbe Barruel (tom. ii., p. 345) says that the Order originated in the forests of France, and was at first and for a long time confined to the actual woodcutters as an operative association, but that many of the intelligent inhabitants of the cities, pleased with the symbolism of the organization, united with the woodcutters, and, in consequence, the operative business of felling trees having been abandoned, philosophic coteries were established, the language and symbolism having been preserved, and thus a speculative Order was established. In this conversion from an operative to a speculative society, he thinks that he sees a precise analogy to that which took place in Freemasonry, when the Operative Guilds of the Middle Ages gave way to the philosophic Lodges of the eighteenth century. The abbe was a bitter foe of the Masonic institution, but he seems, for once at least, to have stumbled unwittingly on a great truth. It is lawful, says the proverb, to learn from our enemies; and let us therefore accept the result of the abbe's shrewdness."

UNAFFILIATED BRETHREN.

The Grand Lodge of Michigan has the following provision in its Constitution: "No unaffiliated Mason shall be permitted to visit more than once, any Lodge *beyond* the territorial jurisdiction of which he may be a resident." This is an assumption of power which the Grand Lodge of Michigan does not possess, and a matter over which it has no control. It may make laws and enact rules for the government of its own Lodges, but not for the government of Lodges beyond its own "territorial jurisdiction."

There is too much legislation on this question of visitors, and great personal injustice is frequently done by attempts to control it, through regulations which have no real foundation in Masonic brotherhood. We do not believe in forcing members into our Lodges, nor in compelling the Lodges to receive as members, brethren with whom they cannot fellowship. That every Mason *ought* to belong to some Lodge is undoubtedly true, but the condition of the fraternity has greatly changed since this suggestion, (for it was never anything more than a suggestion) of what Masons *ought* to do, was originally made. The Order was small then, and its Lodges few and weak. It is large now, and its Lodges many and strong. The same necessity for members does not now exist, and experience may yet show that it is better for all parties to fall back on the old platform, at least so far as this particular matter is concerned, and recognize initiation as the true bond of fellowship, and as entitling the initiated to all the courtesies and privileges which, as a member of the great brotherhood, his initiation guarantees to him. To the special privileges and benefits resulting from Lodge membership, he would of course have no claim; but whether a member of any particular Lodge or not, he has in our judgment a lawful claim to recognition, and to those general privileges of Masonry which such a recognition implies.

PUBLIC PROCESSIONS.

Our talented and conservative brother of the Philadelphia *Keystone* of the 20th of Sept., in an interesting sketch of the arrangements made for the dedication of the magnificent Temple in that city, which took place on the 26th ult., says:

"The public procession will most attract the general gaze, and will be in itself an imposing display. But it will be a display of character, not of dress; of mind, not of matter. There will be no regalia whatever exhibited. The dignity of simplicity will be exemplified. Officers and members will wear similar lamb-skin aprons, and will only be distinguished from each other by their jewels of office, worn in the simplest manner. That there will be no parade in this parade, may be paradoxical, but it is true. Masons are men, and cannot and do not seek to hide themselves; but Masonry is secret, and its regalia is for the Lodge Room alone. We court neither applause for ourselves, nor proselytes to our Order. We are not walking advertisements, placarded with our principles; but purely members of an ancient and honorable Fraternity—Free and Accepted Masons, intent on doing a noble deed in the noblest and simplest way. Nothing will be said, nothing done, in public, to fasten the gaze of the world. Our numbers we cannot and would not conceal; but even they will be massed into the least possible space."

This is as it always should be in all public Masonic processions, and is a gratifying evidence of the good taste and high sense of propriety for which our Philadelphia brethren are eminently distinguished.

THE NATIONAL FREEMASON.—Bro. Mackey closed the second volume of this excellent magazine in September. Its further continuance will depend on the increase of its subscription list. It ought not to be allowed to stop. It is one of our ablest periodicals, and we heartily recommend it to the support of the fraternity.

THE AGITATORS IN PHILADELPHIA.

"One aspect of the advance effect of Dedication Week is curious, and interesting. Last week Philadelphia witnessed two gatherings, neither of which was Masonic, yet in each of them Masonry was the main topic of discussion. It is apparent from these that the enemies of Freemasonry in our midst are quite as much exercised as its friends, concerning the great coming event which is casting its shadow before. For example, on the one hand, we had in this city the irreverent Rev. Blanchard, the little traducer of the Ancient Craft, who used all of his venomous inability to attack the Fraternity in some imaginary weak point; but his only success consisted in demolishing the lies of which he is the father. On the other hand, there was a conclave of the members of the so-called Radical Club, composed, in the main, of weak-minded men and strong-minded women, who, in the absence of a more sensational topic, and to make the most use they could of a leading subject now of popular thought, discussed Masonry and the new Temple. We must do the 'Radicals' the justice, however, to say that they objected to Masonry mainly because it is, as they said, costly and does not admit women. They would not abolish the Ancient Craft—they would only enlarge the hem and cut of its garments, and admit petticoats as well as breeches—and all 'for a song.' Truly, the tower of the new Masonic Temple has, in advance of its Dedication, pierced the intellectual clouds, and drawn down a shower of—words. If no greater storm than this shall ever break upon it, and its Craftsmen who gather within its Lodges, we may well smile at our adversaries, and extend to them the hand of pity, if not of sympathy."—*Keystone.*

IMPROVE IN MASONRY.

For what object does any one follow up Masonry? Enemies say, to do mischief, to break down all institutions that will not succumb to its power. But true and well-informed Masons answer, it is to better serve humanity. To improve in Masonry—which is equivalent to an endeavor to live a more upright life. Not to be a Mason in name only, but to put what Masonry teaches into practice. When this is done, the membership will answer the design for which it has thus far lived. The professions of any person are vain if they are not crowned with a practical demonstration, harmonizing with the profession made. A Mason who does this, his deeds follow him, his light is not under a bushel.

But if he has joined for some sinister motive, his works will follow. He cannot hide out of sight his deeds. The working tools of Masonry will detect any inaccuracy, falsehood, or duplicity. He may attempt to palm himself off for a genuine Mason, and he may as a ritualist prove himself one who has crossed the threshold of the Temple. But when the working tools are applied to his acts, no trace of Masonry can be discovered. In reality there is no place in or about the edifice that he can be used. There is no safety but in rejecting and casting him out among the rubbish.

If such a specimen is presented, and no place is known where it can be used, it is safe to cast it aside. For if the workmen should happen to be mistaken, that mistake can be remedied at some subsequent period. No risks are to be tolerated in Masonry. It is a positive Institution. It is made up of positives. It is *squares, perpendiculars* and *horizontals.—Mystic Star.*

GRAND LODGE OF TEXAS.

We are indebted to Bro. Bringhurst, Grand Secretary, for a copy of the proceedings of the Grand Lodge of Texas, at its Thirty-seventh Annual Communication, held at Houston in June. It is a beautifully printed volume of about four hundred pages; and while it is creditable in its typography, it is no less so to our brother, the Grand Secretary, in its general arrangement. The session was numerously attended, every officer being in his place, and a large representation of the Lodges being present. The session was opened by Grand Master Bramlette, in a well-written business address, showing a prosperous condition of the Order in the jurisdiction. We should be glad to lay before our readers extracts from this address did our limits permit. The Grand Master says: "I consider it improper, and very unmasonic, to conduct, or even patronize Terpsichorean revels, lotteries, grand gift enterprises, etc., for the promotion of the interests of Masonry." He also decides that "a Lodge also has jurisdiction over rejected candidates this far—that no other Lodge can act on petition of same party, *at any time*, without unanimous consent of the Lodge rejecting him. But I do not think a Lodge can *again* receive the petition and confer degrees upon a candidate originally rejected in said Lodge, provided the party has moved into jurisdiction of another Lodge. In this case the Lodge retains negative jurisdiction."

The report of the Committee on Correspondence, is from the pen of R. W. Bro. E. H. Cushing, and is a very able and well drawn synopsis of the proceedings of the Grand Lodges submitted for his examination, interspersed with judicious and carefully considered criticisms. But we have no room for details.

LITERARY NOTICES.

SCRIBNER'S

For October. Dr. Blauvelt's articles on "Modern Skepticism," in Scribner's Monthly, have excited more discussion than any similar articles which have appeared for a long time. The third and concluding paper, entitled "Modern Skepticism—what our Laymen must do about it," appears in the October number. The same number has the concluding pages of Dr. Holland's "Arthur Bonnicastle," and of Bret Harte's "Episode of Fiddletown." Lulu Gray Noble prints a trenchant essay on "True Marriage." George W. Cable gives us a very bright New Orleans story, and Albert Rhodes describes "A Day in the French Assembly." There are interesting and pleasant papers also on "Paying Debts;" "Turkish Proverbs;" "The Geysers of California;" "New York Central Park," etc., besides poetry and instructive editorial departments. Price, $4.00 a year. Sold by A. Williams & Co., Booksellers, Boston. Scribner & Co. will issue next month a new magazine for children, entitled "St. Nicholas." It will be a first class journal, finely illustrated, with carefully selected reading matter. Terms, $3.00 a year.

THE GALAXY

For October contains articles by Richard Grant White, Col. de Forest, Albert Rhodes, Paul Hayne, Hon. Gideon Wells, Mrs. Louise Chandler Moulton, and others. The distinguished author of "Words and their Uses" devotes nineteen pages to "Punishing a Pundit." "French words and Phrases" is a light, delicate linguistic study, flavored with anecdote and a dash of humor which has made Mr. Rhodes so popular. "The Stage as it was," is a historical sketch of the drama, largely made up of curious facts and anecdotes of famous playwrights and actors of the last three centuries. The remaining articles are of equal interest. The poetry is unusually good, and contributed mainly by Southern writers. The editorial departments are well sustained. Price, $4.00 a year. Sold by A. Williams & Co., Old Corner Bookstore, Boston.

HARPER'S

For October is crowded with fresh and entertaining matter, finely illustrated. The number opens with an illustrated paper entitled "A Lady's Enterprise," and describes the Baroness de Linas's poultry establishment at Belair, in France. Col. Audenreid concludes his papers on Gen. Sherman in Europe and the East. In connection with the lively interest now taken in Agricultnral Colleges, Miss Helen W. Ludlow's graphic paper on the Hampton Normal and Agricultural Institute for Freedmen, is peculiarly timely and suggestive. Mr. S. S. Conant, under the title of "The Home of Paul and Virginia," describes the natural scenery of the island of Mauritius and some customs of its inhabitants. Mrs. M. P. Handy contributes an article on "In a Tobacco Factory." An interesting article, full of anecdotes of "Detective Pinkerton," is contributed by Gen. Randolph Marcy. Charles Reade's novel, "A Simpleton," is concluded in this number. Three interesting novelettes are contributed for this number. The poetry is good, as are the editorial departments. Price, $4.00 a year. Sold by A. Williams & Co., Boston.

THE YOUNG LADIES' FASHION JOURNAL

For October has been received, and is for sale by A. Williams & Co., Old Corner Bookstore, Washington Street. We recommend the Journal to our lady friends as being a reliable and useful fashion magazine, replete with fancy work of every description. Terms, $4.50 a year.

MISCELLANEA.

DEATH OF A PAST GRAND MASTER OF VIRGINIA.

We regret to learn that the distinguished and beloved Bro. Levi L. Stevenson, Past Grand Master of the Grand Lodge of Va., died at his residence in Staunton, on the 20th of August. We have not the means of giving his age, but we remember him as one of the oldest and most active Masons in his State, who was universally beloved and respected by all his brethren. On learning of his death, the M. W. Grand Master Withers issued an order announcing the fact, and directing the furniture and jewels of the Lodges in the jurisdiction to be draped in mourning for three months.

MASONIC OBLIGATIONS.

Our Order is founded upon high moral obligations, and has reduced them to form, and embodied into a perfect system those elements which are universally recognized by high-toned gentlemen everywhere. There is not a point, part or particle in a Masonic obligation which transcends the limits of a high moral standard. Masonry binds a man up very firmly, and unreservedly, to do a great many good things; but we should be glad if any Mason would point out a single point that a truly good man is not under obligations to do, apart from his Masonic obligation. In other words, while Masonry lays her obligations on each who comes voluntarily and bows at her altars, yet she *creates no obligation* that did not exist before. She only gives form, words and force to it by her faithful adherence to moral truth.—*Texas Masonic Mirror.*

LODGE PRAYER.

It was the custom of the Druids to open and close their bardic circles with a formula of prayer, the words of which have been preserved, and would form a beautiful formula to be adopted by Masonic Lodges for the same purpose. The prayer is as follows: "O God, grant us with thy protection, strength; and with strength, discretion; and with discretion, justice; and with justice, love; and with love, the love of God; and with the love of God, the love of all living things."

A CONCLUSIVE REBUKE.

At a Methodist Conference in Ypsilanti, Michigan, one of the clergy desired to ask the candidates for the ministry, who were undergoing a disciplinary examination, whether any of them were opposed to oath-bound societies, Bishop Wiley immediately settled the matter by responding from Scripture, "Secret things belong to our Lord, but those that are revealable to us and our children." This was a squelcher on the anti-Masonic brother, and nothing was said further regarding secret societies.

CELEBRATION AT WORCESTER.

The semi-centennial anniversary of the establishment of Worcester Royal Arch Chapter of Masons was celebrated at Masonic Hall the other evening. A large number of members of the Order were present, Doric Chapter of Webster, Eureka Chapter of Worcester and Clinton Chapter of Clinton being the special guests of the occasion. At the banquet an historical paper was read by Br. Clarendon Wheelock and the usual after-dinner speaking was indulged in.

DEDICATION OF THE NEW TEMPLE AT PHILADELPHIA.

We had hoped to have been present at the dedication of this magnificent Temple, and to have participated in the ceremonies, but circumstances prevented, and the event occurring so late in the month as the 26th, has necessarily obliged us to defer any notice of the ceremonies until our next.

CHIT-CHAT.

The Magazine.—We want one thousand new subscribers to commence the next volume of this magazine with, in January. Five subscribers from each of the two hundred Lodges in the State will give us the required number. Shall we have them? To clubs of not less than five, we will forward the work at $2.00 a year. Single subscribers as heretofore, $2.50. The subscription will be payable on the receipt of the first number of the new volume. Subscribers to whom bills have been sent will oblige by giving them early attention.

Dedication at Ayer.—The dedication of the new hall recently erected by St. Paul and Caleb Butler Lodges at Ayer (Groton Junction) in this State, will take place on Monday, the 6th inst. The ceremonies will be performed by the Grand Lodge.

The Black Dress.—We once went to the expense of fitting out in the black dress, but since we find the fashion has changed, we lay it aside and do without any. So it will be with many, if the new order is enforced.—*Texas Masonic Mirror.*

Not Dead.—A correspondent writes us that Joseph P. Rice, late Colonel of the late 21st Regiment, Mass. Vol., supposed to have been killed after being captured by the enemy, is in the Hospital at Worcester in this State. The information may be gratifying to some of his old army comrades.

A Centenarian Dead.—Brother John McCrilly of Goshen, Me., died on the 5th of September and was buried with Masonic honors on the 9th. He was 100 years old on the 15th of July last.

Popular Institutions.—In our last, page 264, we gave a short article under this head, and credited it "*Anon.*" It should have been credited to M. W. Charles F. Stansbury of the District of Columbia, having been originally taken from an eloquent address by him before Lebanon Lodge of that District.

"The Holy Triad."—We are indebted to the courtesy of Comp. Albert Pike for a pamphlet copy of "A reply to the Grand Chaplain and Grand High Priest of the Grand Royal Arch Chapter of Mass.," as originally published in Bro. Mackey's *National Freemason.* It is undoubtedly the ablest and most scholarly essay on the Ineffable Name that has been written on the subject, in its connection with Freemasonry. Some of his readers may not agree with him in all that he has said, but none will question the ability with which he has presented his views. He gives credit to Massachusetts Chapters for an *inovation*, if it be such, (p. 11) for what further inquiry will show him more properly belongs to our English Companions. We agree with him that as the matter before stood it was without meaning, and, further, that the suggestion of Dr. Oliver is undoubtedly the correct one, though in another connection.

Remarkable Masonic Conclave.—At 1 o'clock, Sept. 18th, the Colorado Commandery No. 1, Knights Templars convened in special conclave on the summit of Pike's Peak, and was opened in ample form. Probably no similar Masonic body ever before held a meeting over 14,000 feet above the level of the sea. The weather was delightful, and the view magnificent. After the meeting the knights engaged in parade and drill, going through the entire manual of arms in use by the order. From the summit of Great Mountain the Colorado Commandery sends greetings to the Officers of Encampments of the United States and to all Sir Knights.

THE

FREEMASONS'

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THE POPE ON FREEMASONRY.

In addressing the Bishops in the Consistory at Rome on July 25, the "Holy Father," referring to the difficulties which have arisen in Brazil, growing out of the arbitrary and bigoted proscriptions of the Bishop of Pernambuco, the particulars of which we have heretofore given in our pages, said:

"At this moment a struggle is going on between some bishops and a Catholic American Government. The Freemasons, who have penetrated everywhere, are there, and not content with sitting among the councillors of the sovereign, they have introduced themselves into the pious associations, such as the confraternities. There they have sought to make it appear that the Freemasons of this party in America are not at all like those of Europe; but are simply a charitable society. Deceitful assertion! *In America the Freemasons are not less excommunicated and anathematized than those elsewhere.* But, in aid of this deceit, they have attempted to display themselves in the administration of our pious works; and now that the Bishops say, with holy John the Baptist, *non licet*, they cry out, threaten, create agitation, and, as is their custom, go so far as to put in peril the Church and the throne."

The opinions nor the anathemas of the "holy father" who fills the Papal chair at Rome, in respect to the character and purposes of Freemasonry, might not be of any importance whatever to the fraternity in this country, or elsewhere indeed, were it not that such opinions are calculated and intended to influence and array his blind and submissive followers in direct opposition to it, and prepare them to unite in any enterprise which local religious fanatics or political demagogues may find it convenient for their purposes to organize against it. And this consideration is perhaps of little importance, except that it should serve to place our Lodges on their guard against the admission of persons whose intelligence and manhood are not such as to raise them above priestly influence and sectarian prejudices. We are not unmindful that there are many such men even in the Romish Church who would be eligible candidates for Freemasonry—gentlemen of education and culture, who respect the Pope as their spiritual head, but do not sympathize with his presumptuous and tyrannical interference with the temporal and social preferences of his followers. Nor are we forgetful that many of the ablest men in France and Italy and other Catholic countries of Europe, are active and zealous members of the Masonic fraternity. But catholicism in France and catholicism in Ireland and this country, are very different things, and the influence of the priests over the minds of the people in them, is also very different. The educated Catholic in France believes himself capable of deciding temporal matters for himself, while, on the other hand, his less informed and more credulous brethren do not believe in anything that has not the sanction of their priests.. With such, Masonry cannot in safety hold any fellowship.

In speaking of the address of the Pope, from which we have given an extract above, the *New York Methodist* remarks as follows:

"To what lengths will this foolish old man, who persuades himself that he is infallible, go? He has cursed the King of Italy, and all who have taken part in the promotion of Italian unity; he has denounced the Old Catholics as schismatics; he has poured his wrath upon the Protestants who are honestly trying to do good in Rome; he curses the Masons—whom will he not curse? He has flung himself against modern civilization, determined to arrest it by the force of his infallibility. The spectacle is an amazing one. Men are puzzled to determine whether they should feel grieved or laugh.

"The Masons are a charitable association. Whether to unite with them or not, is a question of common prudence; by many good men that question is decided in one way, and by many equally good men in quite another. But the consignment of them to eternal perdition, as enemies of God and his people, is an outrage which only a Pope could commit. The truth is, the Roman priesthood will tolerate no secrecy which they cannot control; they will have all human hearts laid bare to their inspection, and will be assured that they hold in their hands the springs of all human action. By this power they would, if they could, control the world, and Masonry just as Protestantism, is in their way. The priesthood is itself a secret organization, and will endure no rival."

In reference to the course of the pending controversy, a contemporary sums up the whole matter, by saying that the Bishop of Pernambuco has not only disobeyed the orders of the imperial government of Brazil, but has openly despised them. A fresh apostolic letter has been received from Rome, touching the course of the Bishop. In it, the Pope says plainly that Brazilian Freemasonry is just what it is in Europe. It is an "impious and perverse sect." It is the "virus" of society. Its aim is "to put an end to the Catholic religion." It is "under the jurisdiction of the Church," and "the Church must annihilate it." The government told the Bishop that he had no control over the organization of the brotherhoods, and, therefore, could not do such a thing as compel the expulsion of any of their members. The Pope tells the Bishop, "You have complete jurisdiction over them, and that you may more effectually weed out the corrupt and rebellious members of these brotherhoods, I give you authority to dissolve, at your pleasure, those associations altogether, and to organize new ones." Could there be a wider divergence of intention than this? Furthermore, the government gave orders that the apostolic letter should not be published, and yet, in defiance, the Bishop publishes it. This has led the imperial government to suspend relations with the Pope's representative in Brazil, and great excitement has been the result.

The important question to be settled by this controversy is, whether the Emperor or the Pope shall rule; whether the civil or ecclesiastical law shall govern the empire. The Emperor and his counsellors have taken a noble and decided stand in defence of the supremacy of the civil law, and the indications are they will not be driven from their purpose by any fear of papal anathemas or bulls of excommunication. The time when such missiles could be successfully used to dethrone kings and revolutionize empires has passed away, and they are now to be regarded more as the faint pulsations of a dying power, than the dreaded messengers of a living tyranny. Our brethren in Brazil are now happily united, and are socially and politically in a favorable position to render important services to the Emperor and his government in maintaining the laws and independence of the empire. This service they will render, and it may, we think, be safely predicted that the final result will be a complete and entire separation of the church from the State, as a civil and political power. Nothing short of this will satisfy the imperial government or the demands of the people.

The connection of the Pope with Freemasonry, as a member of the Order, was, a year or two since, pretty thoroughly discussed by the Masonic periodicals of this country, and evidence was adduced which seemed to leave little doubt of the fact. In recently looking over a late work by Monsieur F. Petruccelli De La Gattina, entitled "Rome and the Papacy," republished from the French by the Petersons of Philadelphia, we met with the following sentence:—"*The period* (the campaign of Napoleon in Italy) *was distracted with military and warlike ideas. Gian-Maria* (the Pope) *sang the battle of Austerlitz and enrolled himself in the ranks of the Freemasons.*" This would seem to settle the question, though it fails to strengthen his claim to *infallibility* as a spiritual guide, and adds nothing to his character for honor or honesty; and indeed at the time referred to, he was troubled with very little of either, however much his morals may have been improved by senility.

NEW MASONIC TEMPLE AT PHILADELPHIA.

The formal dedication of this splendid structure was performed by the Grand Lodge of Pennsylvania, assisted by delegations from several of its sister Grand Lodges, and by not less than fourteen thousand brethren representing every branch of the Order and every section of the country. Nearly an entire week was devoted to the ceremonies, beginning on the 25th of September, and the occasion unquestionably presented one of the largest and most imposing Masonic displays ever witnessed in this or any other country. It was in entire keeping with the magnificent structure itself, which, beyond all doubt, is the most costly and finest architectural edifice ever erected by private enterprise in the United States. It has been five years in building and has cost about $1,500,000, to which, if we add the furnishing and the regalia and fixings of the bodies which will occupy it, the entire cost of the property will not fall much, if any, short of two millions of dollars. The history of the Masonic world since the building of the Temple at Jerusalem, furnishes no parallel for it. The structure is bounded by four public streets, Broad, Juniper, Filbert and Cuthbert, and covers the entire square; running 250 feet in length, and 150 in breadth, and is three lofty stories in height, divided into spacious halls with appropriate apartments, toilet rooms, banquet halls, offices, etc. Its front is a fine specimen of Norman architecture, notably bold, sharp and elaborate, with not a trace of flatness or inexpression anywhere on its profile. Its most striking features are its two towers, which flank it, one of them piercing with its turrets the air to the height of 250 feet; and the wonderfully beautiful Norman porch or doorway. The main tower is so massive that its foundations were laid 31 feet below the level of the street. The porch is built of Quincy granite, and at its entrance on either side are four pairs of receding pillars, surmounted by arched semi-circular mouldings, enriched with the purest and most characteristic Norman decorations. The two main front folding doors are 17 feet high, 7 feet wide, 6 inches thick, and covered with Norman ornamentations in keeping with the whole exterior front. Passing through the portal, the main hall sweeps grandly through, 20 feet wide from end to end, 250 feet in length. Here the strongest and simplest of the orders of architecture, the Doric, is exemplified throughout. From the main hall there spring two majestic staircases, the grand staircase from the front leading to the Grand Lodge and Grand Chapter rooms, and the central staircase from the centre leading to the Lodge Halls, and the Asylum of the Commandery. On the right of the main hall are the Grand Secretary's and Grand Treasurer's rooms, the Grand Lodge Library and other offices. At the northwest corner of the Temple is a suite of rooms for the Grand Master of Masons of Pennsylvania,—three in number, a reception room, Private Secretary's room, and his own private room with connecting toilet-room.

The Grand Banqueting Hall is on the north side of the Temple, central in the building. It is of the Composite order of architecture, 105 feet in length by 50 in breadth, and is capable of seating 500 persons.

Oriental Hall is the only principal Lodge room on the first floor, and is situated in the N. E. corner of the Temple. It is throughout, from floor to ceiling, and even down to the minutest article of furniture, a brilliant example of Oriental architecture.

Assembly Hall is also on the first floor, and is designed to be an assembly room for brethren on occasions of meeting to attend Masonic funerals.

The Grand Lodge Library is fitted up with solid walnut bookcases, reading tables, newspaper stands and other suitable library furniture

The shelves are filled with valuable Masonic and other works, and on the stands may be found all the Masonic periodicals of the day.

The Corinthian or Grand Lodge Hall is on the second floor on the left of the landing by the grand staircase. It is 105 feet long, 51 feet wide, 50 feet high, and will seat 400 persons. The architectural style throughout is pure Corinthian, the most graceful and beautiful of all the orders of architecture.

The Grand Chapter Hall is on the right of the landing by the grand staircase, and is 90 feet long, 50 feet wide, and 50 feet high.

Egyptian Hall is a marvel of massive grandeur and solidity, not barely impressing, but overwhelming to the spectator. It is the central room at the east end of the principal floor, and is 65 feet long, 50 feet wide and 30 feet high. It will seat 200 brethren.

Ionic Hall is an example of the beauty of chasteness in architecture. Its style is pure, graceful and elegant, but unelaborate. Its dimensions are 75 feet long, by 50 feet wide and 30 feet high, and is situated at the southeast corner on the principal floor.

Norman Hall is situated at the northeast corner of the principal floor, and is an example of the decorative style of Norman architecture. The furniture is made to correspond.

The Commandery Room is a magnificent example of Gothic architecture, and the furniture is all of the same style. The seats are upon two lines, the rear ones being raised two steps above those in front. This plan will present the full figure of every Knight to view.

The Red Cross, or Council Chamber, is a distinct hall, with its proper approaches and facilities for conferring the degree of Knight of the Red Cross. There is a wide avenue extending entirely around the main Templar Hall, where there are placed three gorgeous tents and the other appropriate adjuncts used in conferring degrees.

The above is as full a description of the building and its various apartments as we can spare room for. It however fails to give, as all description must, a clear and intelligible idea of the attractive features of the edifice and their admirable adaptation to the purposes for which it is designed.

Our brother of the *Keystone* says, "the grandest scene of all, and the one which attracted universal attention, was the procession which on Friday preceded the dedication. Twelve thousand Brethren stood six abreast in a line which extended for the distance of some three miles on Broad street, from Spruce street up to and beyond Columbia avenue. It was a magnificent body of men. All the best classes of the community were represented. The day was a perfect one. The sky was cloudless, the air balmy, and the dust in the streets laid by the rain of the preceding evening. Nature conspired with man to favor 'Dedication Day' with every possible element of beauty and enjoyment."

The dedication services were performed by the Grand Master and his officers according to a ritual prepared for the purpose, not, however, materially differing (except in one or two particulars) from that ordinarily used on such occasions.

The oration on the occasion was delivered by Past Grand Master R. A. Lamberton, and was a very chaste and appropriate performance. We give the introductory paragraph, being all we have room for, and recommend it to those of our readers who are fond of public Masonic displays:

> "By a usage which is so time-honored as to have attained the force of law, the ancient and honorable Fraternity breaks its seclusion only for Masonic purposes. Living in the beneficent lives and deeds of its world-wide membership, and in the order, peace, and harmony of the Lodge, it covets retirement. Never proselyting, never forsaking its own quiet ways to win the multitude, it rarely appears in public procession. Through its whole system flows a calm and equable pulse, which quickens to the low voice of charity, but is unstirred by popular excitements. Self-poised, with raiment spotless and teachings pure, walking in its own silent paths, guarding its mysteries, preserving its customs, keeping close to its landmarks, it awaits the Masonic occasion to appear on the streets, and then, as in all ages before us, it is ready, as of old, to be seen and known of all men."

The dedication of the halls of the Grand Chapter, Commanderies, etc., took place on the following Monday and Tuesday; closing the most imposing Masonic festival of the age.

The banquets, etc., were on a scale corresponding with the general magnificence of the occasion. There were a variety of interesting incidents in connection with the events of the week which it would afford us pleasure to lay before our readers were not our pages already crowded with other matters of equal interest. Nothing in the ceremonies seems to have been omitted, nor does there seem to have been anything wanting to secure the entire success attained.

A RELIC OF THE TEMPLE AT JERUSALEM.

We have very little confidence in *relics* from the East, or indeed from any of the older parts of Europe, where they may be purchased in any quantities and at any price. Inexperienced travellers, as a general rule, are singularly susceptible to imposition in this line of traffic, and the natives are proverbially apt in ascertaining their approachable points and the general bent of their tastes. Parts enough of the "true cross" can be purchased at remarkably low rates in Palestine and Italy, to furnish half the Romish Churches in Christendom with a full supply, all genuine! Saintly relics, and to a reasonable extent, parts of the Saints themselves, may be had for a few shillings! Stones from the sacred places, images, crosses and rosaries of apotheosized priests and sainted virgins, and all articles in that line, are as plenty in Catholic Europe as clerical beggars and rogues. We are therefore not a little skeptical in respect to such merchandize, and seldom put either faith or money in the traffic, at least not without satisfactory warrant of the genuineness of the article we purchase. This we have in the interesting relic referred to in the line at the head of this article. It consists of a piece of what there is reasonable ground to believe, was a part of one of the columns or pillars used in the erection of King Solomon's Temple, built about twelve hundred years before the Christian era. It was obtained at Jerusalem, and has been kindly presented to us by Brother William W. Tucker, Esq., of this city, a gentleman of too much intelligence and experience in foreign travel to be deceived by lying traders, or others, in such matters. The history of it we give in nearly his own words, as follows:—

"The Palestine exploring expedition, acting under the patronage of the parent society at London, was, when I was at Jerusalem, in charge of Lieut. Warren, an accomplished engineer officer of the English Army. Having obtained authority, by a *firman*, from the Sultan of Turkey, Lieut. Warren had made many interesting explorations and discoveries around the sacred city. His work, however, had been pursued with great difficulty, and essentially impeded by the caprice of the Sultan, who, upon representations of the Governor of Palestine, at one time revoked his *firman*, and thus either wholly suspended or greatly retarded the work; until, at the request of the English authorities, he was induced to renew it. In this way much valuable time was lost. But as to the little relic herewith forwarded for your acceptance. In an exploration under a portion of the walls of Jerusalem, some forty feet below the surface, huge pillars of stone were discovered, piled one upon another in great confusion. Lieut. Warren, and there is no better authority, was of opinion that these stones, from their size and general characteristics, formed part of the Temple. The small piece which I send you was taken from one of these pillars. I had it cut in Paris into its present form."

The "white stone" presented to us as above, is about two and a half inches long, one and a half wide, and three-quarters of an inch thick. On the polished face of it is the Square and Compass, in masonic position, finely cut *in relievo*. Lieut. Warren, through whom it was obtained, is a distinguished English masonic brother, and has pursued his investigations with an eye to the traditions of the Order.

A. AND A. RITE IN MASSACHUSETTS.

We have been favored with an advance copy of the proceedings of the Massachusetts Council of Deliberation, Ancient Accepted Scottish Rite, at the session held in Boston, May 23, 1873. It is an elegantly printed pamphlet of one hundred and twelve pages, and a more full, systematic, complete and satisfactory exposition of the condition of the Rite in this jurisdiction, was never laid before the members of it. It is all that the friends of the Rite can desire, and reflects the highest honor on the Ill. Deputy of the District, through whose personal labors the pamphlet has been prepared. The limited space that we can spare for the purpose renders it impossible for us to lay before our readers any satisfactory synopsis of its interesting contents. The opening address of the Deputy, Ill. Bro. Samuel C. Lawrence 33°, is a model paper of its kind, and evinces a thorough acquaintance with the condition, and an earnest desire to promote the highest interests of the important branch of the Rite committed to his charge. We should be glad to copy liberally from this address had we the required room in our pages. It opens with a cordial welcome to the brethren assembled; refers to the previous sessions of the body, the first of which was held in 1868; expresses a fervent thankfulness to a kind Providence that so

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many of the members have been spared to meet together around the common altar of fraternal love; and in appropriate and touching language pays a just tribute to the memories of Ill. Bros. Richard S. Spofford of Newburyport, Frederic H. Dorr of Buenos Ayres, Jonathan T. Spaulding of Lowell, and Samuel J. M. Homer of Boston, all of the 33d grade, and late members of the Northern Supreme Council. Matters of business then follow, to which the attention of the bodies of the jurisdiction is earnestly invited. And after the suggestion that "something more than masterly inactivity is necessary to keep the bodies in the front rank," he proceeds to say in terms applicable to every branch of Masonry that—

> "The more brethren there are who take a lively interest in the success of the bodies, the more smoothly, easily, and perfectly will the affairs of the bodies run. Experience teaches that nothing more interests the brethren and renders them more ready and eager to perform any extra duty that may be assigned them than the knowledge that their officers promptly, fully, and faithfully discharge the duties of their stations. If at times everything does not go to suit and satisfy our wishes, let us remember that we take the sunshine and the storm as part of the contract. 'Delay, discouragement, and transient defeat are as inevitable a part of every great movement as the enduring courage and renewed enthusiasm that finally carry it to victory.' 'Work is the only universal currency which will purchase success. It is the fairy wand which turns all things into what we most desire.' 'The Gods sell everything good for labor' is a maxim in which wise men believe. However blessed the purpose, nothing can prosper without work. Ours is a hard-working Rite, yet it has its pleasures harmoniously blending with its work, like the variations of a musical theme, and in it Masonry furnishes some of its choicest pleasures as well as highest enjoyments. There is a joy in our toil which compensates us for all its pains. It is for the future that we labor, and we can enjoy no sweeter remembrance than that which gives us assurance that we have labored not altogether in vain to perfect an institution from which we have derived such priceless benefits.
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> While we may well take pride in the great progress the Rite has made in Massachusetts the past few years and feel great satisfaction with what has already been accomplished, yet let us by no means accept the present high condition of the Rite as the limit which should satisfy our aims. Let us see what, if anything, besides faithful and efficient officers and companionable and zealous members will tend to promote the welfare of the bodies we represent, and enhance the dignity of the Order."

This is followed by matters of finance; permanent funds; trustees of the Supreme Council; membership and dues; life membership; trustees of permanent funds; honorary membership; friendly relations of the Rite; and the "*Advance Payment of Grand Lodge Capitation Tax*;" on which latter topic he speaks as follows:

> "In alluding to our readiness to contribute in every possible way to the progress of Masonry, I am reminded of a subject relating to our Grand Lodge which does not seem to reach and penetrate the hearts of all the brethren, and awaken the interest its importance demands, namely, the advance payment of the members' tax. The brethren of our Rite reside in every portion of the Commonwealth, and most of them have taken the advance grades of Masonry and held prominent offices in the various lodges; consequently they have acquired a position which enables them to exert a powerful influence upon the whole Masonic fraternity of the State. Why then should we not utilize the advantages we enjoy, and by a faithful and persistent advocacy of the plan which will permanently free the Grand Lodge from its embarrassment, give a fresh impulse to the efforts which have been made in behalf of this glorious work? Why should not the Masons of Massachusetts emulate the noble example of our New York brethren, who have by united efforts raised a sum sufficient for the erection of a magnificent temple, the income from which will enable them to carry out their long cherished plan for the establishment of a Masonic Asylum? Could the true and loyal Masonic heart of the Commonwealth be rightly touched, I firmly believe that the Grand Lodge would be promptly relieved from its present difficulties, which have their chief foundation in timidity and in a lack of faith in the generous devotion of the brethren to the highest interests of the Fraternity."

Other topics in the address, of equal interest, we are obliged to pass over.

It is gratifying to learn that the dues of all the bodies in the jurisdiction were paid up to the close of the term ending June 30, 1872, and from their returns it appears that there have been added during the year, members as follows:—Mass. Consistory, 76; Mt. Calvary Chapter Rose Croix, 5; Mt. Olivet, 70; Lowell Council, P. J., 5; Giles F. Yates, ditto, 86; Lowell Lodge of Perfection, 6; Lafayette, 28; Sutton, 10; Boston, 64; Worcester, 17.

Among other matters of interest we find appended to the proceedings a complete list of all the brethren in Massachusetts who have received the 33°; of the officers of the various bodies; and of the members of the Massachusetts Consistory, numbering some seven hundred, to which are to be added about an equal number of unaffiliated brethren of the same grade, the latter of whom are earnestly called upon in a strong report on the subject, to affiliate themselves at once, and bear their proper proportion in sustaining the dignity and prosperity of the Rite. The reports generally are of a high character, and commend themselves to the serious consideration of the members of the Order.

Among not the least of matters of interest, the pamphlet before us contains beautifully printed diagrams of the new and costly jewels of the officers of the Council of Deliberation, fifteen in number, the gift of the generous and accomplished Deputy of the District.

We could wish that this excellent pamphlet could be placed in the hands of every active member of the Rite in Massachusetts; but as that cannot probably be done, it is to be hoped that the presiding officers of the various bodies will not fail to call the attention of their members to it.

DEATH OF BISHOP RANDALL.

We have rarely been called upon to record the death of one whose loss will be more deeply lamented, or more seriously felt, by all to whom he was personally known, than that of the distinguished brother whose name we have placed at the head of this notice. Few clergymen of his own denomination have filled so high a place of activity and usefulness, or more successfully and honorably discharged the duties entrusted to his hands. As a Bishop of the Episcopal Church, his departure has created a void which it will be difficult, if not impossible, to fill. As a Mason, he has left the testimony of a name and a character that will endure while eminent services and faithfulness to duty shall be held as worthy of commemoration upon its record.

Bishop Randall was born in Warren, R. I., on the 23d of November, 1810, and graduated at Brown University in 1835. Adopting the ministry as his future profession, he graduated at the General Theological Seminary of the Episcopal church in New York in 1838, and soon after took charge of the Church of the Ascension at Fall River in this State. He retained the rectorship of that church until May, 1844, when he accepted the charge of the Church of the Messiah in this city, of which he was the founder, and mainly instrumental in building its present convenient structure. He continued to officiate here until his appointment and consecration as Bishop of Colorado in 1866. In speaking of his laborious work in this wild and sparsely settled region of country, the venerable Dr. Twing of New York, in a brief and eloquent address at the commemorative service at St. Paul's Church in this city on the 7th of October, remarked that "when the deceased went to his work in the West he found two clergymen and two organized churches only. There are to-day in these three territories, Colorado, Wyoming and New Mexico, 24 organized parishes, 20 church edifices and 15 clergymen. It is believed there is no indebtedness upon any of these church edifices. Besides, there are established in that jurisdiction three very important institutions of learning: Wolfe Hall at Denver, a girls' school, a private institution, which is worth more than $100,000; Jarvis Hall, a school for boys, having property worth $40,000 or $50,000; and Matthews Hall, a theological school, in which are many students, young men of the soil, pursuing their studies now. These are some of the visible results of a little more than eight years' service in such a field. It is a great record. It is an honor to the church, and a record that the church can well afford to honor. The spiritual results cannot be estimated."

The Rev. Dr. Twing, at the meeting above referred to, was followed by the Rev. Dr. Vinton of this city, in a brief eulogy of exceeding beauty and loving tenderness. We have not room for it in our pages, nor are we writing a eulogy of the deceased; we cannot forbear, however, to quote a few sentences from the admirable address of his lifelong friend. "I knew him," said Dr. Vinton, "in his seminary course, and subsequently in his ministry. His early life was one of hardship, but he had manly strength and resolution. His energy seemed almost exhaustless. He had indomitable courage and an elasticity which we seldom see. As a parish minister, he was distinguished for his nervous energy. His conscientiousness, his simplicity in his views of all moral relations, were notable. Anything like deception, or anything which can suggest an idea of wrong doing on his part, cannot be suspected, nor can a clue be found to such characteristics. As a friend, he showed all the attributes of a friend, holding on to them with a pertinacity which was very remarkable indeed. He had a firm manliness which knew no fear or favor."

He was initiated into Freemasonry by Washington Lodge No. 3, at Warren. R. I., in 1835, and subsequently became its Worshipful Master. In 1846, being then a resident of Boston, he was appointed one of the Chaplains of the Grand Lodge of Massachusetts; in 1848, he served as District Deputy Grand Master for the First District, and Deputy Grand Master in the three following years; and in 1852 he was elected Grand Master, and served three years in that honorable office. He was, at the time of his first election, Chaplain of St. Andrew's Lodge of this city, and afterwards took membership in Columbian Lodge. He subsequently passed through all the degrees, and was a member of the De Molay Encampment of this city. In the Scottish Rite he attained to the 32°. In all these bodies he was active and zealous, and never failed, when opportunity offered, to contribute by his talents and personal services, to their prosperity. He was a ready and eloquent speaker, and his Masonic addresses were always characterized by energy of thought and terseness of expression, combined with a thorough knowledge and just appreciation of the subject on which he was speaking.

He died at Denver, Colorado, on Sunday, the 28th of September, and the usual religious and masonic honors having been there paid to his memory, his remains were forwarded to Boston, where they were detained for a few days, that his personal and masonic friends might have an opportunity of once more looking upon him, and bidding him a final farewell. No other Masonic services were performed in this city than the attendance of the officers of the Grand Lodge, and the other Masonic bodies of which he was a member, at the memorial service in St. Paul's Church on the morning of the 7th of October.

In the *Rocky Mountain News*, published at Denver, of Oct. 1st., we find a full account of the funeral ceremonies which took place over the remains, before their transmission to the East. The *News* says that the church in which the ceremonies took place was "hung in black—a casket, wreathed in flowers, containing the mortal remains of the dead but beloved Bishop,—the grand and impressive Episcopal service—these were the prominent features of yesterday's obsequies. Never were the living called to pay their last respects to a man who occupied a larger share of the public heart. As the Bishop of his church, as a Christian, as a minister, as a teacher, as a high and exalted character, engaged in a grand and noble work, Bishop Randall was looked up to, respected, loved, honored by all who knew him, and by the community at large, which recognized and appreciated his services in the cause of Christian morals and philanthropy." Nearly all the ministers of the various denominations in the city were present in the church. The funeral procession was formed at Wolf Hall, and consisted of the students of Jarvis Hall, Matthew's Hall, and the School of Mines, clergymen of the Diocese, Wardens and Vestry of St. John's Church, Grand Lodge of Colorado, hearse and pall bearers, most of whom were Masons, including the Governor of Colorado, and Secretary of the Territory. After the usual ceremonies in the church, the procession was again formed, and the remains were conveyed to the Union Passenger Depot, and transmitted by the Kansas Pacific Train, accompanied by Mrs. Randall and son, and John Armor, Esq., Senior Warden of the Parish Church. "It would have been a pleasure to our people," says the *News*, "could the remains of the beloved Bishop have been interred in this city, and among those in whose hearts he had so large and warm a place. He will sleep with his fathers, far from the scene of his labors, and from the territory for which he did so much. But here his memory will survive; here are his enduring monuments. So long as the Territory of Colorado shall continue to endure; so long as her civilization shall continue to expand; so long as education shall thrive, and Christianity spread its beneficent influence over society; so long as high personal character, purity and noble endeavor shall incite men to duty and high resolve by the splendor of its example, so long will the name of Randall endure; shedding lustre upon the Church and upon the Christian cause throughout the world."

At the conclusion of the ceremonies, the clergy of the Diocese assembled, and adopted a series of affectionate and appropriate resolutions.

The Masonic fraternity unite with his church in their sorrow for his loss, and in their sympathies for his deeply afflicted family.

DEDICATION AT AYER.

The new Masonic apartments recently erected at Ayer (formerly a part of Groton) by St. Paul's and Caleb Butler Lodges, were dedicated to Masonic purposes by the M. W. Grand Lodge of this Commonwealth on Monday, the 6th of October. The attendance of members and invited guests was unusually large, and the ceremonies of the occasion were unusually interesting and important to the interests of Masonry in that location. It has, for a long series of years, been the custom of St. Paul's Lodge, dating back as early as 1797, to assemble on the first Monday of October in each year, to hold its anniversary festival and dinner, and that day was appropriately chosen for the dedication of their new apartments, the old hall having been destroyed by fire about a year since. These apartments consist of two large halls and the necessary anterooms, all of which are handsomely furnished, and afford all the accommodation which the two Lodges will be likely to require for many years to come. The officers of St. Paul's Lodge, the oldest of the two, were elected on the morning of the day, and are as follows: E. Dana Bancroft, W. M.; A. H. Caryl, Sen. W.; Frank Leighton, Jun. W.; S. Lawrence, Treas., and R. T. Bartlett, Sec.

The annual dinner or banquet, as usual with this Lodge, was spread at noon, and before proceeding to the more important business of the day, which in the present case was the dedication of the halls. The W. Master presided at the tables, assisted by his Wardens, and by Col. Daniel Needham, a member of the Lodge, as toast master. On the removal of the cloth, Bro. Needham was handsomely introduced by the W. Master, and briefly opened the ceremonies which were to follow, in one of the most eloquent, appropriate and forcible addresses it has rarely been our good fortune to hear on like occasions. The first sentiment was, very properly, to the Grand Lodge of the State, and was responded to by the M. W. Grand Master, Sereno D. Nickerson, in his usual concise and happy manner. He expressed himself gratified at being able to meet the brethren of the two Lodges on an occasion so interesting to themselves, and congratulated the elder Lodge on its fidelity to the institution during the trying times of anti-Masonry, and especially that it had preserved its charter unsullied and in its original integrity, for more than three-fourths of a century. In the course of his remarks he briefly referred to the new Masonic Temple at Philadelphia recently erected by the brethren of Pennsylvania at a cost of a million and a half of dollars, and truthfully characterized it as the finest structure in the world devoted to Masonry, and closed by congratulating the brethren at Ayer in having been able, at a comparatively small cost, to provide themselves with a home so pleasant and convenient for all their necessary purposes.

The toast master next called up in complimentary terms, R. W. Charles W. Moore, Past Deputy Grand Master, and present Cor. Gr. Sec. of the Grand Lodge. Bro. Moore said, in answer to this call, that he was glad of an opportunity to add his congratulations to the brethren around him, that the recuperative energies of the combined Lodges had been found to be sufficient to erect for themselves, so soon after the direful calamity which recently befel them, a temple such as the early members of the faithful old Lodge in Groton had never anticipated in their fondest dreams of future prosperity. He referred in particular to the history of that old Lodge, and was happy in being able to say that four of the Grand Masters of the Grand Lodge of the State had been chosen from among its members. They were men not only of great moral worth, but of high social and public position. The first in order was the Hon. Timothy Bigelow, one of the ablest lawyers of his time, and for many years a leading member of either branch of the State legislature. The next was the Hon. John Abbott, also a lawyer, and largely distinguished in public life; following whom was Caleb Butler, Esq., of Groton, who through his long life was held in honorable esteem by his fellow-citizens; the last of the four was Augustus Peabody, Esq., also of the legal profession, and in early life one of the ablest members of the Middlesex Bar. Bro. Moore also named, as among the distinguished initiates and members of the Lodge in its earlier days, the Hon. Samuel Dana, who for many years served the Lodge as its Secretary, and the State as President of the Senate, and Judge of one of its courts; Dr. Oliver Prescott, likewise one of its Secretaries, and for many years one of the oldest and most distinguished members of the medical profession; Dr. John Walton, an eminent member of the same profession, who at one time served the Lodge as its Secretary; and others of equal note—together presenting a membership-roll of which the best Lodges of our own time might well be proud, but for which, unfortunately, too few of equal size furnish a parallel. In conclusion, Bro. Moore paid a fraternal tribute of respect to the memory of Bro. Luther S. Bancroft of St. Paul's Lodge.

The next speaker called up was Dr. Winslow Lewis, Past Grand Master, who expressed his gratification at being present as a guest, mingling in his expressions of personal pride, several bon mots that called forth repeated plaudits. The Dr. was witty, as he always is, and in closing offered as a sentiment; "May you each and all, at the end of a long and happy life, look back and feel that the greatest social happiness, outside of your families, has been drawn from Masonic institutions."

The next toast, to St. Paul's and Caleb Butler Lodges, was responded to by the presiding Master, W. Bro. E. Dana Bancroft, who, after reading several letters from distinguished brethren who had been invited to be present as guests, read an exceedingly interesting and valuable synopsis of the earlier records of St. Paul's Lodge, and which, we take the liberty to suggest, would be of increased value to the members of the Lodge individually, and to their successors, if perpetuated in print.

The time having now arrived when the more important business of the day should receive attention, the speaking was hurriedly and felicitously closed by Past Grand Masters William D. Coolidge and William Parkman of Boston, and R. W. Bro. William F. Salmon of Lowell, Past Senior Grand Warden, when the tables were dismissed with a blessing by the Rt. W. Rev. Charles H. Titus, Grand Secretary, and acting Grand Chaplain. The halls were then dedicated with the customary solemn and impressive ceremonies, and the brethren were dismissed.

VISIT OF THE DE MOLAY COMMANDERY TO IPSWICH.

This fine body of Knights Templars left their armory at the Masonic Temple in this city on Friday, the 10th of Oct., that day being its quarter-centennial anniversary, on a visit to the pleasant country residence of Sir Knight Gen. William Sutton, at Ipswich, where they spent a delightful day in the enjoyment of the fresh breezes of the ocean, and the attendant social pleasures of such occasions. The Commandery with their guests, including a delegation from the Melrose Commandery acting as color guard, numbered about one hundred and fifty men, exclusive of the band. On arriving at Ipswich in the morning train, that staid old town "was awakened from its lethargy by the stirring notes of the band; flags were displayed at various points and the citizens turned out to welcome the Sir Knights in their brilliant regalia. A march of some fifteen minutes brought the Commandery to the country seat of Gen. Sutton, in the outskirts of the town, where a tent was pitched and a collation spread, to which the Sir Knights were at once invited."

Some time was spent in the inspection of the estate of their worthy host, and at one o'clock the Sir Knights sat down to a banquet prepared by Tufts of Boston. The Divine blessing was invoked by the Prelate, Rev. Sir George S. Noyes, after which Eminent Sir William Sutton welcomed his guests in a brief speech replete with expressions of brotherly hospitality.

RESPONSE OF EMINENT COMMANDER CLARK.

Sir John M. Clark, Commander of the De Molays, responded as follows:

Eminent and Honorable Sir Knight William Sutton: De Molay Commandery of Knights Templars, with warm hearts and willing, open hands, joyously returns your greeting. This beautiful autumnal day, with the bright, unclouded sky shining upon this numerous array of Knights Templars, representative of moral and beneficent chivalry; at this lovely country home of yours, nestled within sight and almost hearing of the waves of old ocean, seems to respond to our greeting.

We have left our homes and various pursuits, and have come from the gay and crowded city to celebrate with you in the quiet country our quarter centennial day; free for the time from the busy hum of trade and the vexations and trials of city life.

You have battled well with life; successful, healthy and vigorous as the live oak, honorable and honored—your name is the synonym of generous impulse and knightly hospitality.

May each coming day add to your happiness and every day be your best day, and those of our number and our successors who shall be permitted to celebrate the semi-centennial anniversary of De Molay Commandery of Knights Templars, find the pages of the record of our history unsullied; our name honorable, and our glorious principles universally triumphant.

We have thought it might be well and pleasing to you, Eminent Sir Knight, that you should have something commemorative of this occasion; and I now have an additional pleasure in presenting to you this beautifully bound volume of the autographs of every Sir Knight of De Molay Commandery present.

May it ever remind you of our love for you, and when one by one these names cease to have living mortal forms, may they with yours be written in the Lamb's Book of Everlasting Life.

A quartette composed of Sir Knights Edward Prescott, first tenor; William H. Daniel, second tenor; J. J. Kimball, first basso, and H. C. Barnabee, second basso, and directed by the latter, at this point and subsequently, rendered excellent glee music, in a manner which added materially to the pleasure of the occasion.

The address on the occasion was delivered by Past Eminent Commander Sir William Parkman, who began by saying that they had assembled to commemorate the 25th anniversary of De Molay Commandery. He proceeded to speak in detail of the history of the Commandery and the reasons which prompted the members to apply for a charter, of their early struggles in the days of their beginning, and how one by one strong, sturdy and warm-hearted companions came forth and rallied beneath their banner—that banner which heralded love to God, belief in Jesus Christ and the sacred principles of Christianity as the underlying principle of true and noble lives. The address was full of valuable historical facts of interest to the members who frequently applauded the remarks of the orator.

At the close of the address, which was delivered at the banqueting table, speeches were made by several of the Sir Knights present, and at four o'clock the lines were formed and the party returned to Boston, having spent one of the most agreeable days in the history of the body,

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PROMOTION IN OFFICE.

"All preferment among Masons is grounded upon real worth and personal merit only. * * Therefore no Master or Warden is chosen by seniority, but for his merit," says one of our oldest Masonic Constitutions. In the spirit of this law, St. Andrew's Chapter of this city, at its recent annual communication, adopted a very excellent report by Comp. Wm. W. Baker, Chairman of its nominating committee, from which we are permitted to make the following extract:

"Before attending to the special duty assigned them, your committee," says the report, "beg to offer a suggestion touching the general subject of the nomination and election of officers.

It has always been customary in this and most Masonic bodies, to recognize that most mischievous and often dangerous feature in our annual elections known as the '*line of promotion*,' or the practice of advancing an officer regularly, often without regard to merit or capability, from an inferior to a superior position. Indeed, so common has this custom become, that promotion is often claimed as a *right*, and, from fear of giving offence, or under the mistaken idea of preserving harmony, it has frequently been conceded; and thus, from motives of false delicacy, the institution is often deprived of its best working material.

It is unnecessary to say, the Committee trust, that this is intended to apply generally, and not in any particular manner to St. Andrew's. Chapter, which has always had the reputation of being one of the best working chapters in the country.

The state of perfection to which this and other branches of Masonry has attained, renders it imperatively necessary for our own standing and reputation, that we should bring forward and avail ourselves of the most worthy and best informed of our Companions for *all* offices. Particular attention should especially be given to the selection of suitable incumbents for the minor offices, the practice and experience there gained, making them the preparatory school for advancement; and merit, not expediency, the rule for promotion.'

NATIONAL GRAND LODGE OF GERMANY.

We do not recollect to have noticed in our pages the organization of a National Grand Lodge for the German Empire. But as this is a matter of some interest to our own Grand Lodges, and may somewhat change the character of our correspondence and relations with the Grand Lodges of that Empire, a brief sketch of the organization of the new body may not be without interest to our readers. The new body was organized in 1871 by the Grand Masters of the German Grand Lodges assembled in annual session at Frankfort-on-the-Main. The account before us says that the eight German Grand Lodges were represented by their principal officers, and that M. W. Bro. Warnatz, Grand Master of the Grand Lodge of Saxony, submitted a *projet* for the formation of the *Deutscher Grosslogen-Bund*, or National Grand Lodge, under the Protectorate of the German Emperor, which, after mature deliberation, was adopted. The object of the organization is to secure a closer union of the German Grand Lodges, thereby promoting their harmony and co-operation in assuming a "common Masonic attitude" toward the Grand Lodges out of Germany; but, at the same time, recognizing the autonomy of the several German Grand Lodges (subject to certain minor restrictions) and the existing systems, or Rites, as practiced by them—but no other.

The administrative powers of the *Deutscher Grosslogen-Bund* are vested in a Diet of the Grand Lodges (*Grosslogentag*), to be composed of the Grand Master, Deputy Grand Master, and a Delegate of each Grand Lodge, meeting annually at Whitsuntide, at the seat of one of the Grand Lodges, and changing from one to another in regular succession; the Grand Master of the Grand Lodge at whose East it meets being the presiding officer of the assembly. All propositions affecting the general welfare of Masonry laid before the Diet are to be deliberated upon, and the result communicated to the different Grand Lodges for their action; but if differences arise between any of the German Grand Lodges, the parties are to submit their causes of complaint to the Diet, which after examination is to render final judgment. To the Diet also pertains all transactions with foreign Grand Lodges in regard to forming closer alliances, the recognition of new Grand Lodges, and the breaking off of former alliances. And the Grand Masters of the three Prussian Grand Lodges in Berlin, are a standing committee to receive communications from the "Most Illustrious Protector" of the *Deutscher Grosslogen-Bund.*

This *projet* was submitted to each of the German Grand Lodges, and all of them giving their assent thereto, the first session of the *Deutscher Grosslogen-Bund* was held in Berlin, May 19, 1872. Thus the unification of Germany has led to the unification of German Masonry under the Protectorate of the Emperor. As Masonry in Germany may be considered a State institution, being completely subservient to the civil government, we doubt not that this arrangement, under the "paternal rule" of the Emperor and King William, will prove advantageous to the German Grand Lodges in their relations with each other.

KNIGHTS OF MALTA.

A correspondent in the *London Freemason*, in reply to Bro. Holmes in the same journal, maintains what is apparently true, "that the Protestant Langue of England of the Order of St. John, is a legitimate branch of the grand old Fraternity of the Baptists." It is not in alliance with the "Sacred Council" at Rome, on the sole ground of religious difference. "That council, which had no existence until after 1805, is a representative of only certain sections of the Order;" that is, sections of the Catholic faith. But, continues our brother, "it is to be regretted that all sections are not allied for the beneficent purposes which called the Order into existence." In May, 1870, the Secretary man Council, of which the Pope is the reputed head, gave "the difference in religious faith," as a reason for declining an alliance with the English branch of the Order. It does, however, recognize the Order in Prussia as *perfectly legal*, that probably being largely composed of members of the Romish faith, though it does not profess to hold any official connection with it; probably also for the reason that it has protestant elements in its composition.

Our brother, Col. McLeod Moore, who is at the head of the Knights Templars in Canada, in a circular letter to the members of the Order within his jurisdiction, says:—"The Order of the Temple originally had no connection with that of Malta, or the Order of St. John; but the combined title appears to have been adopted in commemoration of the union which took place in Scotland, with the Temple and the Hospital of St. John, when their lands were in common at the time of the Reformation, but our Order of St. John of Jerusalem, Palestine, Rhodes, and Malta, has no connection with the present Knights of Malta in the Papal States, or the Protestant branches of the Order, the lineal successors of the ancient Knights of St. John, the sixth or English Langue of which is still in existence, and presided over in London, by His Grace the Duke of Manchester."

CHURCH REVOLUTION IN MEXICO.

The Jesuits of the Romish Church generally are in trouble in Mexico, the former having been notified by the government to leave the country forthwith, with the choice of doing so in American, English or French packets. We wish them a pleasant voyage anywhere so that they don't come to America. The Mexican Congress has also decreed that "the Church and State are hereafter to be separate; that it cannot make laws establishing or prohibiting any religion; that matrimony is to be a civil contract; that religious institutions cannot possess property; that no contract is to be permitted which aims to the sacrifice of the liberty of man in the matter of work, education, and religious vows." The laws thus consequently do not recognize monastic orders, nor permit their establishment by any demonstrations, or under any pretence. It will be seen by reference to our leading article, that Brazil is rapidly moving on in the same line, and will probably soon be followed by the remaining South American States. The civil arm of the Papal Church is irremediably broken. Its ecclesiastical mummeries and superstitions will follow with the increasing intelligence of the times; but with these we have no concern. On a proper basis the Church is undoubtedly still capable of doing great good among its own peculiar people.

HISTORICAL NOTES.

Bro. D. Murray Lyon, the Scottish Masonic historian, is publishing in the *London Freemason* a series of historical notes on Scotch Lodges, the first of which is devoted to the old records of Glasgow Kilwinning Lodge, No. 4, and the records and documents in its archives. From this we make the following extract, which will be interesting to our readers as containing an early reference (1736) to the organization of the first Grand Lodge in this country, and also from its reference to St. Andrew's Lodge of this city:

> "From a copy of one such document engrossed in the books of Glasgow Kilwinning under date 2nd November, 1736, information is obtained of perhaps the earliest regularly-organized Lodge in America: 'Our Lodge was constituted at Boston in New England, by our Right Worshipful Master, Henry Price, Provincial Grand Master, on the 31st day of August, A. M. 5733, and is held at the Royal Exchange Tavern, in King's Street, the second and fourth Wednesday of every month,—and is adorn'd with the most eminent gentlemen of this great town, and keeps up to its primitive beauty and purity. Henry Price, G. M.; James Gordon, D. P. G. M.; Robt. Tomlinson, M.; Hugh M'Daniell, S. W.; Jno. Osborn, J. W.; F. Breterth, Secretary.' The establishment of a Lodge of Free and Accepted Masons in the then colony of Massachusetts Bay followed upon Mr. Price's appointment to the Provincial Grand Mastership of New England, under the Grand Lodge at London. His commission was subsequently made to embrace 'all North America.' This, however, did not prevent the introduction of Scotch charters, the first of which there is any record being that issued by the Grand Lodge to St. Andrew, Boston, Massachusetts, in 1756; although Washington is understood to have been initiated in a Virginian Lodge under a Scotch charter in 1752. The Tappahannock (Essex County, Virginia), chartered in 1758, was the first American Kilwinning Lodge."

ISOLATED LODGES.

There are in Germany at the present time, and recognized by the Grand Lodges of that Empire, five "isolated" Lodges, or Lodges maintaining an existence independent of Grand Lodge regime. They claim existence as independent bodies by right of "inheritance" derived from the practice which, prior to the present system of Grand Lodge government, authorized any sufficient number of brethren to meet and organize Lodges independent of all other subordination than that to the old charges and constitutions of the craft. These Lodges are "Archimides Zu den drei Reissbrettretter**n**," at Altenburg; "Archimides Zumeewigen Bunde," at Gera; "Karl Zum Kautenkrautz," at Hilburghausen; "Minerva Zu den drei Palmen," and "Baldwin Zur Linde," at Leipsic. We believe there are two or three Lodges of this description in other parts of Europe, though we cannot at the present moment locate them.

POLITICS.

On reference to Worcester's Dictionary for the definition of this word, it is found that the author quotes from *Addison* as follows, namely:

> "The science of the art of government, or the administration of national or public affairs; that part of ethics which consists in the knowledge or the practice of conducting the various affairs of a state or nation; political science; political economy."

Politics as here defined are within the scope of the statesman's study; indeed, their consideration and treatment are worthy of the higher intellectual effort. Their discussion should not, therefore, provoke discord and contention. What more important subject can interest man than the grand one which is so tersely yet clearly presented by the quoted writer? Thus regarded, politics should not only receive the earnest thought of all men, but constitute a proper theme for almost all times and on almost all occasions.

Though when abstractedly considered, there is nothing in politics to excite the passions, yet as they give rise necessarily to opposing parties and factions, as the history of nations demonstrates, it has been found necessary to exclude them from Masonic meetings. Their introduction to the Lodge, with all the party differences they engender, would ferment discord and tend to thwart the brotherly purposes of Freemasonry.

J. T. H.

THE NEW LODGE AT ATHOL.

A second Lodge was constituted at this pleasant and thriving village by the M. W. Grand Lodge of this Commonwealth, on Thursday, 23d of October, under the name of ATHOL. The Lodge had been working for the past year under a Dispensation from the Grand Master, with great success, and is now undoubtedly one of the most promising and respectable Lodges in the western part of the State. The officers of the Grand Lodge present were: M. W. Sereno D. Nickerson, Grand Master; R. W. William D. Coolidge, as Deputy Grand Master; R. W. Henry Endicott, Senior Grand Warden; R. W. Charles W. Moore, as Junior Grand Warden; R. W. Winslow Lewis, Past Grand Master; R. W. Charles H. Titus, Recording Grand Secretary and Acting Grand Chaplain; Bro. R. W. Edward J. Sawyer, D. D. G. Master, District No. 8; W. William H. Chessman, Grand Marshal; Bro. Frank E. Jones, as Grand Tyler.

The Lodge was constituted in the afternoon, the Grand Lodge reaching the town about the usual dining hour, and wishing to return to the city by the evening train. At the conclusion of the constituting ceremonies the officers were installed. We have not a complete list, but give the names of the Master, Wardens and Secretary as follows: Erastus Smith, W. Master; Joseph A. Holton, S. Warden; H. M. Humphrey, Jr. Warden; Enoch T. Lewis, Secretary.

The Lodge is located in the upper village, which is one of the most pleasant in the State, and its prospects are as encouraging as could be desired. At the conclusion of the installation services, the Grand Master addressed the brethren composing it on their general duties, and the importance of keeping their Lodge distinct from and disconnected with any of the thousand and one ephemeral secret societies with which the country is flooded, to the prejudice if not to the great injury of the Masonic fraternity, to which they bear no relation whatever. We regret that we have not room for a full report of this excellent address, for it might be profitably read in all our Lodges.

NEW COMMANDERY AT LYNN.

Mt. Olivet Commandery of Knights Templars, which has been working for some time under Dispensation, was regularly constituted at Lynn by the Grand Commandery of Massachusetts and Rhode Island, on Wednesday, Oct. 22d. The ceremonies were preceded by a public parade of the Knights, Winslow Lewis Commandery of Salem serving as an escort to the Grand Commandery. The procession made a fine display in its march through the principal streets of the city, and of course created quite an excitement and interest among the citizens of the town, which, in anti-Masonic times, was one of the most troublesome to Masonry in the Commonwealth; but the times are changed in this as in many other matters of public interest, though there are fools and fanatics enough left for any useful purpose. The new body was presented with an elegant silk banner by Gen. William Sutton of Salem.

We understand that the new Commandery is in a very flourishing condition, and starts off on its career with every encouragement of future success.

ANCIENT RELICS.

A correspondent of the *London Freemason* of Sept. 27th, furnishes the following, which may interest the curious in such matters:

"I have lately found in a Minute Book of the old Lodge of Providence, No. 171, now in my possession, two entries, copies of which I enclose:—Copy of entry in minutes of Lodge held 27th December, 1823.

'Bro. Thomas Thornton exhibited three Roman Coins with Masonic Emblems on each. The first was one of Nerva, the 13th Emperor, who began to reign A. C. 96; he reigned one year and four months. The reverse, hand in hand, encircled concordia exercitum. The second, Hadrian the 15th Emperor, who began to reign A. C. 117; he reigned about 21 years. The reverse moon and seven stars, encircled Cos. III. The third Antonimus Pius, the 16th Emperor, who began to reign A. C. 138; he reigned 22 years and 8 months. The reverse hand in hand, including two ears of corn and Mercury's rod, encircled Cos. IIII. The above were silver, three fourths of an inch diameter, and found in an urn containing near six hundred coins by the navigators when excavating the basin at the south end of South street, Chichester, A. D. 1819. Exhibited at the Lodge of Union, 626 Portsea, 27th Dec. 1821, and then and there recorded in their books. The above coins were also exhibited at the Lodge of Providence, Feb. 7, 1822, but not recorded, which was the cause of their second exhibition.' Copy of entry minutes of Lodge held 14th October, 1822.

'Bro. Robert Shout Atchison, W. M., of St. George's Lodge of Unanimity and Fidelity, No. 731, Petersfield, made a present to the Lodge of Providence, No. 717, Havant, of a Book entitled a "Visit to Goodwood," wherein is contained a record of a Lodge of Masons, having been held on St. Rook's Hill, near Chichester, as early as Julius Cæsar, and in a publication of 1736 we still find "No. 65" Lodge of St. Rook's Hill, near Chichester, Sussex, once a year, viz.: Tuesday in Easter week, constituted in the reign of Julius Cæsar, see page 91, 92, 93.'"

DECISIONS.

The Grand Master of Texas decides that a Lodge should be opened and closed on the degree in which it is to work. If called to confer the first degree, it should be opened and closed on that degree.

He also decides that being in arrears for dues for any length of time does not prevent a brother from voting upon any question until he is suspended for his delinquency.

One of the Lodges in his jurisdiction recommended, as required by the Constitutions of the Grand Lodge, a petition for a new Lodge in a neighboring town, but at a subsequent meeting rescinded the recommendation, and entered a protest against granting the Dispensation prayed for. The Grand Master decided that it was competent for the Lodge to withdraw its recommendation, for reasons not known at the time it was given, and that the Dispensation could not therefore be issued.

The Grand Master also decides that the rejection of a petition by a Lodge for want of jurisdiction, does not prohibit the petitioner from making application to any other Lodge, nor limit the right of any such Lodge to receive the petition, but simply prohibits final action, until the unanimous consent of the Lodge in whose jurisdiction the petitioner resides, is obtained. The principle of this decision is, that the original application did not invest the Lodge to which it was presented with any jurisdiction over the petitioner, as would have been the case had the Lodge been competent to entertain and act upon it.

MASONIC BOOK PEDDLERS.

Is it right and proper to furnish peddlers of Masonic books with lists of members of the lodge, when we know that three-quarters of the books sold will be purchased only as a semi-Masonic charity? Does it not come under the charge of using Masonry for mercenary purposes? If a book is advertised only to the craft, but in such a way that they may take it or leave it, as they please, there is no objection. But when it is hawked around and persistently urged upon every craftsman who can be reached, and thousands of dollars taken out of the State for what will be thrown aside immediately, we have our doubts about that style of trade, and cannot help regretting that such excellent magazines as *Mackey's National Freemason*, perfect ashlars from the best quarries, are left to starve with five hundred subscribers, when a thousand copies of Masonic patch-work, made like pudding stone of mixed mud and pebbles, can be sold in a single State at the same price, simply because it costs so little that the publisher can allow four-tenths of the receipts to the agent.—*Token, Portland.*

FREEMASONRY IN GREECE.

The Grand Lodge of Freemasons of Greece have just issued a remarkably handsome official report of the Proceedings of the Grand Lodge of Greece, and election of its first Grand Master, His Imperial Highness Prince Demetrius Rhodocanakis. Our eminent Brother was initiated into the Craft in Scotland, at an emergent meeting of St. Andrew Lodge, No. 48, of Edinburgh, in October, 1869.

ACKNOWLEDGMENTS.

We received in due time, from Ill. Bro. Charles E. Meyer, 33°, Philadelphia, a very elegant card of invitation to attend the meeting of the Lodge of Perfection in that city on the 21st of October, for which we return thanks.

We have also to acknowledge the receipt of invitation to attend the dedication and installation services of Olivet Commandery at Lynn, on the 22d of October, but were unable to do so; for which we also return thanks.

ATTEMPTED ASSASSINATION.

We notice in the papers that an attempt was made in August to assassinate President Sarmiento of the Argentine Republic by two hired Italian assassins, but fortunately failed. Mr. Sarmiento is a member of the Supreme Council, 33°, at Buenos Ayres, and is one of the most estimable men in the republic.

DEATH OF P. G. M. FREEMAN BRADFORD OF MAINE.

We are pained to hear of the decease of this estimable brother, at his residence in Deering, Maine, on the 22d of October, in the 71st year of his age. We have barely space to say that he was one of the most active and devoted of the old-school Masons of his native State, and as such his memory will long be honored by his brethren.

LITERARY NOTICES.

THE GALAXY

For November contains six continued articles, two short stories, one or two essays, and four poems, besides the usual departments of literature, science, etc. Mr. Richard Grant White continues his article on "Punishing his Pundit;" "The Stage as it Was," is a very interesting sketch, full of piquant anecdote and dramatic history. "The Wetherell Affair" is drawing near its conclusion, yet is still veiled in mystery. A new serial by Justin McCarthy commences in this number. "One week an editor" is a capital story by Mrs. Davis. Mr. Junius Henri Browne gives an elaborate treatise on "Women as Tacticians." The gem of the number is a short English story entitled "Miss Gurney." Hon. Gideon Welles contributes an article on Lincoln and Seward. The editorials are remarkably good. Price, $4.00 a year. Sold by A. Williams & Co., Boston.

HARPER'S MAGAZINE.

The November number of Harper's closes a semi-annual volume of remarkable excellence, whether we regard its reading matter or its illustrations. The current number contains a valuable contribution by H. S. Conant, entitled "The Secret of the Strait," made up from the unpublished report of the late Dr. Maack, the geologist of the Darien Exploring Expedition in 1871. S. S. Conant contributes "The Last of the Three," apropos of the recent publication of the Memoirs and Letters of Sara Coleridge. The illustrated serial story commenced in this number is by Professor De Mille, and is entitled "The Living Link." An interesting and characteristic sketch of Irish travel, entitled "A lone woman in Ireland;" sketches of a dozen "French Celebrities" by Browne; "The Republican movement in Europe," by Castelar; short stories by Ruth Dana and Anna Warner, and poetry, etc., help to form the contents of this valuable magazine. It is sold by A. Williams & Co., Booksellers, Boston. Price, $4.00 a year.

ST. NICHOLAS.

Scribner's Illustrated Magazine for Girls and Boys, conducted by Mary Mapes Dodge, is the title of a new magazine for juveniles, the first number of which has been laid upon our table, and is for sale at the "Old Corner Bookstore" by A. Williams & Co. of this city. It is in size a small quarto of forty-eight pages, profusely and beautifully illustrated by some of the best artists in the country. In this respect it is unquestionably in advance of any similar periodical now before the public. The reading matter is varied and bright. There are thirty-three articles, some for the very little ones, some for the oldest of young people, and some for every age between. It is sold by A. Williams & Co., Boston. Price, $3.00 a year.

SCRIBNER'S

Monthly Magazine for November begins a new volume. Edward King's carefully and profusely illustrated paper on "Old and New Louisiana," in the Great South series, is remarkable for its calm and dispassionate statement of the actual state of affairs in New Orleans and Louisiana generally. Two serials are begun: "Katherine Earl," to run through the year, and "Earthern Pitchers," to be concluded in three or four volumes. Mr. Froude's historical sketch of an "English Abbey" is also here begun. There is an admirable paper on Elizabeth Barrett Browning. There are various short stories of great merit, and verses by several popular writers. The editorial departments have their usual variety of contents. Sold by A. Williams & Co., Old Corner Bookstore, Boston. Price, $4.00 a year.

MISCELLANEA.

APPEAL FOR RELIEF.

Our brethren of Memphis, Tenn., have sent out an earnest appeal to the sympathies of the Masonic fraternity throughout the country, for means to enable them to relieve the destitute and suffering members and families of their brethren, who have been stricken down by the terrible scourge which has carried so many of them to the grave, and left so many more entirely destitute of the means of living. We are happy to perceive that the fraternity everywhere are moving in the work, and will probably at once replenish their exhausted treasuries. Remittances may be made to A. J. Wheeler, Secretary of the Masonic Board of Relief, Memphis, Tenn.

THE POPE BLESSES AMERICAN FREEMASONS.

We learn from the *London Freemason* of Sept. 27th. ult., that the Pope gave an audience to the American Masonic party, twenty-one in number, on the 24th of last month. He was exceedingly gracious, spoke to each one of the party, and walked about as actively as ever. After he had spoken to all individually, he drew back two or three paces, so as to take a view of the whole party, and said, "Now I shall bless you all, your families, and all who belong to you. May you return safely to your native country." Then followed the apostolic benediction in Latin.

"Of course," says the *Keystone*, "the Pope will now withdraw his Bull against us all, for those Masonic tourists were no better than the rest of us at home, but only more lucky, in being permitted to visit his Holiness. Besides, the Pope blessed them, and 'all who belonged to them.' Now we *all* are *Brethren*, and therefore all are blessed! *Nunc dimittis*."

HYDE PARK.

At a stated convocation of Norfolk R. A. Chapter, held on Friday evening, Oct. 10th., the following officers were installed by Comp. Gamaliel Hodges: Sylvanus Cobb, Jr. M. E. H. P.; Henry S. Bunton, E. K.; Willard F. Estey, E. S.; F. A. Easton, C. H.; Edward Roberts, P. S.; D. L. Hodges, R. A. C.; Wm. H. Ingersoll, M. 3d V; J. W. Thomson, M. 2d T.; C. C. Gregg, M. 1st V.; W. J. Stewart, Treas.; C. H. Gilman, Sec.; J. L. Vialle, S. S.; I. B. Underhill, J. S.; P. Harlow, Tyler. At the conclusion of the installation ceremonies the retiring High Priest, Gamaliel Hodges, was presented with a Past High Priest's jewel—a jewel which the companions were not ashamed to exhibit, and which they yet felt to be but a slight token of their appreciation of the recipient's eminent devotion and many valuable services to the craft. The Chapter is in a flourishing condition.

CHARLES W. MOORE LODGE, FITCHBURG.

The officers of this flourishing Lodge for the current year, were installed on the 20th of October by R. W. Henry P. Perkins, D. D. G. M. for the 7th District, asfollows: Bro. Joel Joel, M.; Charles H. Potter, S. W.; Eben J. Gardner, J. W.; David A. Coney, Tr.; Joseph L. Stratton, Sec.; George B. Woodward, S. D.; John S. Ray, J. D.; Rev. Charles W. Emerson, Chaplain; Charles G. Cushing, Marshal; John B. F. Gay, S. S.; William P. Gay, J. S.; A. M. Farwell, In. Sent.; Joseph Pierce, Tyler.

CHIT-CHAT.

The Magazine.—We want one thousand new subscribers to commence the next volume of this magazine with, in January. Five subscribers from each of the two hundred Lodges in the State will give us the required number. Shall we have them? To clubs of not less than five, we will forward the work at $2.00 a year. Single subscribers as heretofore, $2.50. The subscription will be payable on the receipt of the first number of the new volume. Subscribers to whom bills have been sent will oblige by giving them early attention. We have on hand quite a number of odd volumes and extra numbers of different volumes, and one set (32 volumes) complete, for sale.

The Supreme Council 33°.—The Supreme Council 33° for the Northern Jurisdiction of the United States, will assemble at Chicago on Tuesday, the 11th inst., at 10 o'clock, A. M., and will continue in session during the week. A large attendance of members is expected.

Bishop Randall.—We have received from Denver, Col., an official copy of a series of affectionate resolutions adopted by the Grand Lodge of Colorado on the 1st of October, in commemoration of the death of the Rev. Dr. Randall, but have not room for them this month.

"Liberal Christianity."—The Pope promises *indulgences* to all who "pray to God for the extirpation of *heretics!*" Such prayers will not be likely to avail much, though the spirit which calls for them is simply—well, not very benevolent! He also very kindly tells us that all Freemasons in America are *excommunicated!*—which is very comforting!

The Masonic Token, Portland, says it is true that Grand Commander Thompson gave permission to Dunlap Commandery to assume the black uniform, with the exception of the apron,—referred to in our last. Sorry for it.

Elections.—Alfred Baylies Lodge at Taunton held its annual meeting on the 15th of October, and elected Bro. L. F. Talbot, Master; William D. Hatch, Senior Warden; William F. Bodfish, Junior Warden, and C. T. Eddy, Secretary.

The Boston Encampment of Knights Templars, at its recent annual meeting, elected Sir Samuel C. Lawrence, E. C.; Samuel Mason, Jr. Gen.; Zephaniah H. Thomas, Jr., Capt. Gen.; Rev. John T. Bland, Prelate.

Meridian Lodge, Natick, last month elected Bro. W. H. Wright, Master; E. W. Cozzens, Sen. Warden; D. H. L. Gleason, Jr. Warden; C. W. Gleason, Secretary.

Bro. George L. Brown, recently deceased at Providence, aged 87 years, was made a Mason in St. John's Lodge in that city in 1816. He was an honest man and faithful brother.

An Ancient Custom.—Bro. Lyon says that Glasgow Kilwinning Lodge was accustomed (1745) "to visit with the highest penalty, members refusing to give attendance either at monthly or quarterly meetings. Brethren making respectful application 'to be dismissed the Lodge, and no longer to be reputed members,' had their request complied with; *but were permitted to attend as visitors.*"

Laying Corner-Stone.—The corner-stone of the New Capitol of the State of Michigan, was laid with Masonic ceremonies at Lansing on the first of October, Grand Master McCurdy performing the ceremonies. The military were out in full ranks, and it is estimated there were 1500 Knights Templars out in the procession.

THE
FREEMASONS'
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BISHOP HOPKINS AS A MASON.

It is not probably very generally known to our readers that the late Rt. Rev. John H. Hopkins, L.L.D., the distinguished and learned Episcopal Bishop of Vermont, like the late Bishops Griswold, Randall, and many others of the leading prelates of the Episcopal Church in this country as well as in the older protestant countries of Europe, was, during life, a member of the Masonic Fraternity, and contributed of his large ability and influence to the promotion of its welfare and prosperity. It is indeed a significant and interesting fact in the history of Masonry, that from the earliest days of Christianity, it has found among the clergy of this denomination, a larger proportion of friends and advocates, than among those of any other of the numerous religious sects into which the primitive church has been cut up and separated. This may perhaps be accounted for in some measure, by the striking similarity which the forms and ritualistic ceremonies of Masonry bear to a similar association which is known to have existed among the Christian fathers in the early days of the church. It has been claimed, with a reasonable show of authority, by many of our best and erudite Masonic scholars, that the first Christians and founders of the church were themselves Freemasons,—using the term in the sense in which it is applied to the Essenian Associations of that period, and of which St. John is supposed to have been a member. That they had among them a "*secret society*" bearing a strong resemblance to Masonry—if it were not actually Masonry in its ethical and higher form

—is a fact well known to biblical scholars and readers of general history. Clement, the fellow-laborer of St. Paul and St. Peter, tells us that persons initiated into this society, were required to be "irreproachable and well reported, of a sound mind and body, having no blemish or defect, neither maimed nor mutilated;" and Minucius Felix, who wrote a learned and eloquent defence of the Christian religion, which Dr. Lardner thinks was published about A. D. 210, also tells us that "the Christians know one another by secret signs, and love one another almost before they are acquainted." Tertullian, who wrote in the second century, after repelling the accusations brought against the society by the Gentiles, says "because they know little or nothing of our principles they despise and condemn them, and endeavor to blacken that virtue and goodness which are so conspicuous in us, with imagined vices and impurities: whereas it would be more just to judge of our *secret* actions by those that appear, than to condemn what is evidently good and praiseworthy upon suspicion of private faults."

We have here a description of a secret society among the early Christians, so remarkably striking in its analogies to the Masonic society of the present day, as to warrant a strong belief that they were, at the time referred to, one and the same. But however the fact may be, these analogies, even if the relation be denied, may perhaps, as before suggested, in some measure account for the greater degree of kindly feeling and sympathy with which the clergy of the Episcopal church, as compared with other evangelical denominations, have ever regarded the Masonic Society. There are of course exceptions, and we have no desire to conceal the fact that there are Episcopalians, and some holding high official relations in that church, who are opposed to Freemasonry on purely religious grounds; but the number is comparatively small, and so greatly overbalanced by those who are friendly, as to restrain them in any open manifestation of opposition to it.

Bishop Hopkins, the subject of this notice, was born in Dublin, Ireland, Jan. 30th, 1792, and died at Rock Port, Vt., Jan. 9th, 1868. He came to America with his parents in 1800, and having received a classical education, commenced the study of Law, but soon relinquishing his purpose in this respect, he entered a counting-house in Philadelphia, where he remained about a year, and while there assisted Wilson, the ornithologist, in the preparation of the plates of the first four volumes of his great work. In 1817 he resumed his professional studies, and was admitted to the bar in Pittsburgh, Penn., taking a high stand in his profession. In 1823, he again gave up his law pursuits, entered the ministry, and in the following year was ordained rector of Trinity Church in that city. A new church edifice being soon required for the accommodation of his increasing society, he became its architect, studying Gothic architecture for the purpose. His labors here were attended with so much success, and his popularity as a preacher had become so well established and widely known, that in 1831 he received and accepted a call to Trinity Church, Boston, as assistant minister. A theological seminary was at the same time established in the diocese of Massachusetts, in which he was appointed to the professorship of systematic divinity. In October, 1832, having resigned his place in the seminary for the purpose, he was consecrated the first Bishop of Vermont, and at the same time accepted the rectorship of St. Paul's Church, Burlington. He, however, resigned this latter appointment in 1856, that he might devote himself more unreservedly to the work of his diocese, and the building up at Burlington, of the "Vermont Episcopal Institute."

He was distinguished for his great versatility of talent, learning and extensive reading, and contributed largely by his pen to the literature of the church. Besides pamphlets, sermons and addresses, he published a series of essays and works of more comprehensive interest, among which were "Christianity Vindicated;" "The Primitive Church compared with the Protestant Episcopal Church of the present day;" "Essay on Gothic Architecture;" "The Church of Rome in her Primitive Purity, compared with the Church of the present day (1837);" "Twelve Canzonets," words and music; "Causes, Principles and Results of the British Reformation;" "The American Citizen—his Rights and Duties;" "Church History in verse (1867);" which we think was the last he published. He took a prominent part in the famous Pan-Anglican synod at Lambeth, and received from the Oxford University one of its highest honorary degrees,—a compliment paid to but few American scholars.

He entered Freemasonry in the first year of his residence at Pittsburgh, and his first public act was at the laying of the corner-stone of the new Episcopal church there, on which occasion he delivered the address. It was the first time that so much pomp and ceremony had marked the laying of any corner-stone in Western Pennsylvania; and the Address opened with a keen and unanswerable vindication of the use of a gorgeous ceremonial in the worship of God. Its being "uncommon" and "of no use to the building itself," he proved to be no objection. In regard to any such ceremony, he says: "Before we object to its introduction amongst ourselves, let us first ask, Can it do any harm? and if, to say the least of it, it is innocent, it may be as well, and certainly as charitable, to let it pass without any unfriendly observations." The real use of it all is, he says, "to show the interest which we feel in the subject of it, or, in other words, to express the emotions which ought to attend the establishment of everything connected with religion."

His son, the Rev. J. H. Hopkins of Plattsburgh, N. Y., who has recently written an interesting biography of the Bishop, tells us that he ever cherished a sincere regard for Masonry, and could not see as some others pretend to do, "that it was in any way opposed to Christianity. By its recognition of the Bible, and by reason of the many remains of the original working system, he regarded it as a worthy and estimable benevolent society, which implicitly required its members to become full and positive Christians, not to say Churchmen. And in after years he often said, that since the *Romanists* and some of the Protestant denominations had both run amuck at the Freemasons, *the true policy of the Church was to meet them with open arms.* So deeply was he interested in the Order, that he not only delivered an address, which was printed, but he also began a poem entitled "Freemasonry,"—the longest and most elaborate work that he ever wrote in verse. The object of it was to illustrate, in a tale of varied and striking incident, the beneficent workings of the Order, *its close affiliation with pure and true religion, and its incompatibility with Romanism.* The hold which this theme had obtained upon him may be inferred from the fact, that this poem was completed many long years after he had ceased all practical connection with the Order. His kindly feeling continued strongly during his whole life."

Such is the testimony which one of the ablest Bishops of the Protestant Episcopal Church in America bore, while living, to the purity and usefulness of Freemasonry as practiced within his own diocese, and by the worshippers of his own church. We lay it before our readers as a complete and sufficient answer to the accusations and slanders of the clerical fanatics at the West, who are doing their utmost to organize a religious opposition to it.

The poem above referred to, consists of seventeen cantos, and would make, if printed, about two hundred and fifty pages. We are told that it is an interesting story, with the necessary changes and action in the plot to give it life and animation, and would probably prove remunerative if published in a style worthy of its merits.

SECRET SOCIETIES.

Our readers will be able to form some estimate, though a very imperfect one, of the multiplicity of "Secret Societies," which have sprung up among us within the last few years, and with which the country is literally deluged, from the following list, which we find in the New York *Sunday News* of October 26th, and which appear weekly in that paper under the general head of "The Fraternities," with a brief summary of the weekly proceedings of each. At the head of the list stands Masonry; and this is followed, as its associates and peers, by Oddfellowship, Knights of Pythias, Redmanship, Ancient Order of Foresters, Improved Order of Redmen, Order of United American Mechanics, Kesher Shel Barzel, Good Templars, Sons of Temperance, Cadets of Temperance, The Athenæum, Independent Order of Wood Rangers, Silver Star Social Club, Imperial Club, Merry Three.

As we have said above, this list gives the reader but a very imperfect idea of the number of similar associations which are in operation in all parts of the country, many of which have been organized in imitation of Masonry, and some of which have gone so far as to claim a sort of alliance and affiliation with it. This is especially true of all the androgynous societies which the originators of them, as a matter of speculation, are laboring, with considerable success, to force within the Masonic fold. We do not doubt that many of these societies are doing a good work within their respective fields of operation, nor do we question their right to organize as Secret Societies, but we do object to their organizing in so close imitation of Masonry as to mislead the uninitiated as to their true character. We object to calling their meetings Lodges, adopting the Masonic regalia, and giving to their officers titles in almost exact accordance with those of Masonry, and in some cases claiming actual affiliation with it. The full force of these objections is especially manifest in their public parades, where the imitation is so close that it is impossible for the uninitiated observer to discriminate between them. But it may be said that if in public parades Masonry is afraid of being mistaken for "Knights of Pythias" or "Kesher Shel Barzels," let Masonry keep out of the streets, and keep itself and its business within the tiled recesses of its own temples. And this is just the point we desire to reach. Masonry is doing too much street work; it is making itself too common, and rapidly falling to a level wholly inconsistent with its ancient dignity, and with the consideration which, from the number and respectability of its members, it may justly claim as the oldest and leading social and benevolent association in existence. There are really but three occasions when it may, with strict propriety, appear in public, and these are, first, the laying of corner-stones of its own Temples and public edifices; secondly, in the burial of its members; and thirdly, in the celebration of its summer anniversary festival. These are all legitimate Masonic occasions, and are sanctioned and authorized by the laws and usages of the Craft, the world over. When it exceeds these, it travels out of the record, and falls below its ancient measure of propriety, and if it escape the consequences of "evil communication," it is fortunate above its wisdom.

The following remarks from an address by M. W. Bro. Dodds, Grand Master of the Grand Lodge of Ohio, will not be out of place in this connection:

"The present state of the public mind in regard to secret societies is unprecedented, and their popularity unparalleled in the history of the country. And yet, strange to say, it is but a few years since they were an abomination and a stench in the public nostrils. Nothing can be done now, it would seem, without them. If the poor of the land are to be fed and clothed, it must be done by a secret society. Is corruption in public affairs to be arrested, and the political atmosphere purified, it cannot be done without a secret society. They, it would seem, are considered by both male and female as the only means by which all that is desirable can be accomplished—all that is evil can be averted; the universal panacea by which not only man, but womankind, is to be 'redeemed, regenerated and disenthralled.' The effect of all this upon our Institution is exceedingly unfortunate. It is flooding it with a kind of material not fit for our building—not of the right shape—nor has it any of the marks of such workmen upon it as produce specimens that would come together in our edifice without the aid of metal tools. There is great danger, also, of the beautiful proportions of our edifice being destroyed by this badly wrought material. Better, my brethren, use the rough ashlars just from the quarry, in their rude and natural state, and square and number them with your own tools than these specimens, the product of those who work by a different kind of architecture from ours, and consequently not fit for our building.

By pursuing this course you will secure a membership with a whole and undivided allegiance to Masonry, with minds properly imbued with its principles, for they will not be preoccupied with ideas derived from other institutions, which, if not opposed to, are at least not in harmony with ours.

I have been led to these reflections from the danger which I conceive exists of the institution of Masonry being assimilated to, or overslaughed by too great an influx from those ephemeral and in most cases, proselyting institutions above alluded to. An individual acquires a taste for secret societies by being admitted into one of them, not by his own free will and accord, but by being overpersuaded by a friend; and so on to another until he has gone the entire round, and finally into ours, as the climax of his ambition; and by this time, instead of being willing to learn, or supposing that a person of his varied experience needs to learn anything, he sets himself up as a teacher, and is not unfrequently found heartily engaged in attempting to engraft some of the results of his experience in other societies upon Masonry—some exploded idea that had been presented and rejected long years before he, or the institution from which he derived it, was thought of."

THE SUFFERING AT MEMPHIS.

Although the terrible scourge which has almost depopulated the city of Memphis, has spent its strength and passed away, the terrible effects of its visit still remain and will continue to remain for a long time to come, in the general depression of business and the poverty and suffering of its stricken people. It is said that four hundred orphans have been left homeless and without the means of support. Perhaps no city in the country has ever been so severely afflicted. It was first scourged by the small-pox, next by the cholera, and to these followed the yellow fever. Those who had escaped the first and second, fell victims by scores and hundreds to the ravages of the third. The rich and poor were alike brought to the same level. Fathers and mothers were swept away in numerous instances at one blow, leaving their helpless orphans alone in the city of desolation. Business has been stopped, and the means of living taken away even from those who have escaped the pestilence. On every hand is the sad evidence of the dreadful visitation. Of course pecuniary relief is urgently called for, and this call common humanity demands should be promptly and liberally met. Much has been done through private and public channels, but still much remains to be done. Our brethren of the Masonic fraternity there, appear to have done their entire duty toward their suffering brethren and their families, but their funds are exhausted and the Lodges and other bodies are consequently in no condition to afford the necessary relief to the orphans of those of their brethren who have been taken from them. The Memphis *Appeal*, of a recent date, says:

> "The Masonic board of relief of this city have been actively engaged ever since the epidemic, in taking proper care of the sick belonging to their Order, as well as attending to the decent interment of those who unfortunately fell victims to the scourge. Day and night have their visiting committees been at the bedside of their suffering Brothers, and, with a competent corps of nurses on hand, have done all in the power of man to alleviate distress. Out of the whole number treated by them they have only lost eight Master Masons and seven patients in Masons' families, which speaks well for the untiring energy, care, and prudence exercised by the committees. They have now on hand thirty-three cases, and with nearly nurses enough to meet the demand. Their work has been done so quietly, so unostentatiously, and yet at the same time so effectually, that people not connected with the Order have wondered what it was doing in this great crisis. Since it has consented to let its acts outside of the relief board be published to the world, it is gratifying that the Masons in the city to-day have not lost that prestige which the Order has always enjoyed in being the first and foremost in every great and good work. It shows that the fundamental principles of the Order, which has been in existence for many centuries, are as deep-seated and are as faithfully practised to-day as they were when the Lodges assembled on Mount Moriah, under the leadership of Solomon. Material aid is now being sent them by their Brothers of the Mystic Tie in other cities, and it comes well-timed, for the treasury of the Board is nearly exhausted. All of their patients are doing well, with but few exceptions, and these are considered in great danger."

ASSOCIATION.

Masonry brings its members into connection with good men for the time being at least. When they enter the Lodge, they are where no *immorality* is allowed. It is strictly *forbidden* by the rules of the Order that while there, a man should *indulge* in any immoral conduct whatever. It makes them happier to be in a society of this kind. In other places, the bounds of decency and propriety may be *passed*, and human nature be shocked, but not so in the Lodge in the time of session. It makes no difference what a man's conduct may be in other places, when he comes to the Lodge he is bound to be a *gentleman*.

MEMORIAL ADDRESS

By Judge Bromwell, H. P. M., P. J. G. W. Grand Lodge of Illinois, on the masonic character of the Rt. Worshipful George M. Randall, Bishop of Colorado,

Delivered before the Grand Lodge of Masons in Denver, Oct. 1st. 1873.

Behold, Most Worshipful Grand Master, the Wisdom, Strength and Beauty which support, establish and adorn the Masonic institution,—which lights its burning tapers and sets up its jewels, alike in every age, and in every land,—whose Grand Lodges sit in all the Capitals of the earth, as well as beside the silent and solemn mountains of this lonely land.

The greetings of congregated Masons from every nation come up to our mountain gates, with the ancient Masonic salutation, "Health, Union and Peace," and the presence of the Patriarchs, Kings, philosophers and artists, who have borne the gavel and worn the symbols of our craft among all nations since the world was young, seems with us still, as we meet on the steps of prudence to join in the words of wisdom and the salutations of truth.

This day an occasion of no small significance calls us together. A Grand Lodge, assembled to maintain the order and dignity of the Ancient Craft, is called from its labors—lays aside its working tools, and putting on the symbols of its mourning, and of its hope and faith in the life immortal, goes out from its tesselled floor to bear the greater and lesser lights, with reverent step in the funeral march of a brother, whose Masonic home lies almost three thousand miles away. At the same time one whose station is half way between, is called to give feeble utterance in part, to the sentiments which move all hearts assembled and engaged in this fraternal task.

By the request of the Grand Master, which in such a case can be to me nothing less than a command, I stand in your presence, Masters, Wardens, and Brothers, to speak in memory of a departed brother, whose voice and smile, now lost to earth, were lately welcomed by you all with the highest gratification,—one who was at once an object of your affection, respect, and admiration. Of your affectionate regard because of his benevolent sentiments and brotherly sympathy in all your wishes, hopes, and designs: of respect, for the unblemished purity of his life, and a sterling character so long maintained before the world, and which presented so bright an example to society, and brought such honor to our institution; and of admiration for the noble aspirations, untiring energy, comprehensive knowledge, and marked ability displayed by him on every occasion in behalf of his fellow men.

That your Grand Lodge, composed of so many Masons eminent by experience and Masonic knowledge, has seen fit on mature deliberation, to act as it has done on this occasion, may be deemed sufficient proof of the esteem in which our illustrious brother was held among the Masons of the wide-spread Territory represented in this body. Yet no one can doubt, who reflects upon the character of the deceased, the conspicuous part he so long acted upon a widely extended field of public usefulness; the influence he exerted in the building up of Colorado materially, intellectually and morally, and his earnest and steadfast devotion to Masonry in all its orders and operations, even to the day of his death, that the action of this Grand Lodge is fully justified, as being in accordance with the usages of the Craft, and reflects honor upon the motives and sentiments which actuate its members.

In this land where strangers from all parts of the world have so lately assembled to form a community, it is not convenient to learn the private history and circumstances of any. From this cause, and having come from a State very distant from that of the R. W. Brother Randall, I am prevented from laying before you the facts of his Masonic history, as should and would be done in the land of his nativity, among those who have walked by his side in all the paths of his varied and useful career.

It has been generally known in this community, that in the Lodge, as well as in the Church of his choice, he had long ago risen to the highest honors which each could bestow, and it was apparent to all that he could not be enlisted in the cause of any association or organization secular or ecclesiastical, without shortly being conspicuous among his fellows, whether superiority should depend on learning, intelligence, eloquence, executive ability, or the magnanimous qualities which attract the sympathies and rivet the affectionate regard of the human mind. But it has not been generally known, that next to the religious faith to which he had consecrated his life and all his powers, he held in chief regard and veneration the grand principles of Ancient Craft Masonry, and lost no opportunity of joining in the labors of the Lodge in any capacity, however humble or laborious, if he could thereby contribute to the great and glorious work of rebuilding the temple, and house of the Lord, or make further discoveries for the benefit of the Craft.

Those of our brethren, however, who have been most closely engaged in building up our institution in Colorado, have had continued and abundant proofs of his sincere and active interest in the advancement of our cause, and they well know that on every occasion when called upon, he has exerted himself to the utmost to aid in the work, devoting the influence of his character as well as the resources of his accomplished intellect, to the cause for which the Grand Lodge to-day assembles.

Of the particulars of his Masonic life, I have been able during the few hours since I was called to this duty to learn but little, compared with what might have been ascertained if time had permitted, and access to his books and papers had been possible. Beyond the general fact that he was, and is deemed an illustrious Mason, in a jurisdiction which can boast of pre-eminence in the number and character of its Masonic scholars; that he had been elevated to the Grand East in the most renowned Grand Lodge in the Western hemisphere, and had served with honor to himself and profit to the Craft, I have been able to glean from the few materials accessible; that his services as a Masonic Orator have been in continual requisition in the cities of Massachusetts and adjoining States, upon occasions of the highest interest to the Craft, and that he acquitted himself to the great honor of the institution and gratification of the brethren.

I find in the published proceedings of the Grand Lodge of Massachusetts so late as the year 1871, at the grand banquet of the Grand Lodge on the 40th anniversary of the Declaration of the Masons of Boston, among the illustrious brethren whose names appear, the Grand Master M. W. S. D. Nickerson introduced our illustrious brother Randall, saying among other things: "His Masonic brethren have conferred upon him another title, only second to that which he bears in the Church. They have distinguished him by the title of Right Worshipful. Brethren, I give you the health of our Senior Past Grand Master, Rt. Worshipful and Rt. Reverend George M. Randall, Bishop of Colorado." After this introduction follows the address of P. G. M. Randall, which only needs to be read in order to show how nobly our illustrious brother represented the dignity of the Craft of Colorado in that far off seat of Masonic intelligence and worth.

Again I find in the published proceedings of the semi-centennial banquet, given by St. Andrew's Lodge in honor of the fifty years membership therein of the illustrious Bro. Charles W. Moore, a letter from Bishop Randall, Past Chaplain of that Lodge, which shows that at that time, (Oct. 10th, 1872) the pen of Bro. Randall was inspired with the same zeal and regard for the institution which had so often before found expression in the masterly eloquence of his tongue. I also learned from the lips of one particularly entitled to speak from actual and intimate knowledge, that to the day of his death his thoughts and affections were with the Craft. So well was this deep interest recognized by the Masons of New England, that when the Grand Masonic procession, with the President of the United States, himself a Mason, at its head, passed through the streets of Boston at the celebration of the Cap Stone of the great Masonic Temple, the procession halted before the home of Bro. Randall—he being absent, and his estimable wife, ever devoted to our cause, having displayed his Masonic badge at the window in honor of the occasion,—and going in, the brethren took his little grandson, who bore the same name, and carried him to the President's carriage, who kissed him and then seated the child beside him, when the procession passed on.

From such incidents, though but a very few out of the great number which I doubt not could be verified, did opportunity permit, may be sufficiently seen the relation which our illustrious brother held to the body of the Craft in his native State.

Nor has he been wanting in name and fame as a man of letters. In theologic lore he has shown such proficiency that works of his pen have not only reached a very remarkable circulation in this country, but in fact have been reprinted across the ocean, in the very seat of English literature—in a land whose history teems with the names of illustrious divines of his own faith and Church, since the days of the Crusades.

But we of Colorado have a special right to pay our tribute of respect to the memory of this lamented brother, from the great influence he exerted by his example, and the results of his unconquerable energy in promoting the welfare of this rising Territory. He was continually building up the waste places of the land, and aiding and strengthening the hands of all who were laboring for the cause of education, refinement, morality, and religion. Thus he founded colleges, schools, and churches, and not only in this Territory, but those that were a thousand miles apart in the neighboring Territories which formed a part of his extensive diocese. Where he could, he built a college. If this could not be done at present, he founded a school. Where he could, he established a church; if this could not be, he set on foot a mission. By his exertions and influence he secured means abroad, which he brought here to establish valuable institutions and adorn the wilderness with the useful works of art, as if in him dwelt the spirit of our ancient craft, whose mission it was in the olden time to fill the earth with temples, churches and halls of learning, whose foundation stones were laid by Grand Masters, and whose cope stones bore the marks of renowned craftsmen. In the erection of these structures he was carrying on the operative work of Masonry itself, while the benevolent purposes he was accomplishing are one with the sublime objects our institution strives to promote, and for which we assemble here to-day.

Therefore, let all agree that the Grand Lodge of Colorado has done well in signalizing their esteem for brethren of such a character, whether they be Jew or Gentile, devoted to one religious faith, or to another, so that they act from the sublime impulse of love to God and humanity, and labor for the amelioration of our race. For, in the contemplation of Masonry, all alike are brothers, the children of one Divine parent, whose mercy is not strained, but cometh down as the rain and dew, as the starlight and the sunbeam upon all, to nourish, and beautify, and bless.

When the lamp of life with him was burning low, as the dying taper by a sacred shrine, and the fluttering pulse grew feebler, and fainter, in the presence of the loving angel of death, the companion of his bosom read from the Holy Writings that psalm of the wonderful singer of Israel, whose golden words can never perish among men or angels,—"How amiable are thy tabernacles, O Jehovah of hosts!" and the dying man of God put forth his quivering hands upon the heads of those most dear to him kneeling by his side, and uttered this benediction:

"May the blessing of God the Father, the love of the Son, and the communion of the Holy Spirit be with you all, amen."

These were the last words on earth of the Rt. Worshipful George M. Randall. Let them dwell in our memories as the last gift of a beloved friend, and ring in the chambers of each heart as the music of a higher and better life, lulling the selfish desires and passions of our natures to charity, and harmony, and peace.

Well has it been written, "The chamber where the good man meets his fate is privileged beyond the common walks of life—quite on the verge of heaven."

Well has it been said, "Death is the test of life, all else is vain."

Well may we now say, there is nothing good but charity, there is nothing mighty but truth, there is nothing great but God.

And so we have bent above his bier, and have borne him with our hands on the way to the ever grasping sepulchre, with the badge of sorrow upon the left arm, the symbol of affection, sympathy and grief; with the evergreen cassia on the breast, that speaks of the Mason's hope,—the music of instruments in wailing semi-tones that gave forth imperfectly and feebly the yearning and mournful language of our hearts. The solemn step and reverent mien spoke the acknowledgement of our human souls that the will of God is accomplished, "so mote it be." We left his mortal form in darkness, and coldness, and loneliness, and returned in sadness to the place of our assembly. But our hearts remained with the crumbling form, murmuring, "Earth to earth, ashes to ashes, dust to dust."

It was well! For in that funeral march we saw that which is waiting for each of us, for whom first we knew not; and this terrible reflection flamed up before our souls—this is the end of earth; to-morrow, that is, sooner or later, but certainly to-morrow, be it soon or late, this shall be done for us. Death is the end of all. But the heart will not be subjugated by this gloomy, this doleful sentence.

It will not say farewell, brother, and forever, but grasping at the half-hidden, half-demonstrated truth, which forces itself upon the inner consciousness, it whispers as to one who yet can hear the secret voice of the soul—called by our ancient Grand Master the "voice of stillness"—farewell, brother, we *shall* meet again. Go on the way the Master sends thee; the higher degrees of life are beyond the door which is ever open but closely tiled. Go on, as thy trust is in God, follow thy conductor and fear no evil, for the tree of life is beyond the flaming sword.

Go on to join the innumerable host, the grand Masonic procession of all time, which ever presses toward the mystic door; to the veil which Mercy throws before the senses, and to the real life.

The Masters of the great Masonic secret have passed before. Their march is regal, for crowns and sceptres have they borne—sacerdotal, for the mitre and the ephod they did wear, and the "Urim vae thummin" blazed along their line—holy, for the voice of prophecy lived upon their lips. From the days of the pillars of Seth until now has been their solemn march. We cannot hail them on their inevitable way, we cannot look within the marvelous veil which shuts them in with its invisible folds. We cannot catch glimpse or whisper of the awful ministrations which welcome each or all from the world of matter to the world of substance; from the things which perish to the things which are real. We can only note where they have passed, sporting on the sunny uplands of pleasure, or camping with weeping sorrows in doleful vales—the high hill and low valleys of the mortal land, where they shared the mystic bread and wine of Melchizedek, rested by the Patriarch's tent, or slumbered by the rock and ladder of Beth El. We see them pass between the fire and cloud of Yemen's land, and the glimpse of white, and blue, and purple, and scarlet banners shows across the misty plains. The lion, the ox, the man, and the eagle, fragments of their cherubic heraldry, lie scattered in the dust of Nineveh's, and Egypt's unrecorded ages. By the fire and smoke of Sinai are their tents; they bear the cap-stones of all temples, and the sound of their gavels, picks and trowels rise from the quarrying grounds of all art, the secret vaults of all science, and the walls and turrets of every fabric of philosophy and law.

Then farewell, all ye brothers who have passed this way before us. Yet a little while of task and journey, and we too must heed the Warden's call of the sixth hour, lay aside our working tools, and follow, if we be worthy to stand upon the centre, to the assembly of the just.

In that Sublime Lodge whose length, and breadth, and height are equal; whose jewels are Love, and whose lights are Truth, in all their order, unchanging and eternal, we believe you stand. In that beatified land where the inhabitants shall not say I am sick, but the light of the sun of righteousness forever arises with healing on his wings, we believe you dwell. This is the secret you bore in your mystic ark, still inscribed beneath the sacred arch of our sanctum sanctorum, within the square of Charity and the triangle of Truth.

Masters, Wardens, and Brothers, what is the conclusion of the whole matter? Has not our Ancient Grand Master made answer for all time? Fear God and keep his Commandments, for this is the whole duty of man.

The Michigan *Freemason* says in the September number: "On looking over several Masonic magazines published in Great Britain—and, of course, in the English language—we have been struck by the fact that a very large proportion of their Masonic reading matter is copied from American magazines. This fact pleasantly indicates the ability and activity of the Masonic mind in America, and pays a high compliment to the organs of American Masonry."

POLITICS.

"No private offences, or disputes about nations, families, religions, or politics, must be brought within the doors of the Lodge."—*Ancient Charges.*

The remarks under this head in the Magazine for November, were but prefatory to others on the same subject, which were unavoidably deferred to the present time.

The exclusion of politics from Masonic assemblies was, at an early day, deemed necessary to avert discord. A wise prudence discouraged the introduction into a Lodge of a subject whose discussion, it was readily perceived, would lead to that estrangement which would be detrimental to the interests and harmony of the Craft. It was naturally asked: "Can politics which divide men outside of Masonry in hostile attitude to each other, and lead to adverse opinions which are maintained, pro and con, with unrelenting and acrimonious tenacity, be admitted in a Lodge without disturbing its peace and concord?" The sagacity of the father-brethren was far-seeing; it justly determined that a subject so fruitful in dissension was an improper one to have place at Masonic meetings—that it would be a *Pandora's box* among the brethren, from which would issue ills and diseases fatal to their benevolent designs.

Since 1844, the writer has had constant personal observation of the beneficent effects attending the utter prohibition from Lodges of all allusions, even, to the exciting subject of party politics. Many national, State, and municipal contests have taken place since then, but never have they marred or checked fraternal intercourse between Masons when meeting together as such. Since then, seven Presidential elections have occurred, all warmly contested and some of them conducted with an earnestness, and in some cases with a virulence, which threatened the disruption and overthrow of our political institutions. Indeed, that of 1860, led to the great rebellion which sacrificed the lives of hundreds of thousands of men and many millions of treasure. State and municipal contests, too, have been characterized by much which tended to exasperate and alienate the friendship and kindly feelings of voters and unfit them for fraternal relations. Happily, however, Freemasonry has presented a neutral ground on which contestants could meet, and have met, without discord, all who were embraced within its folds. Not only were Lodge meetings free from political wrangling during the most stirring of party movements, but the soothing influences derivable from the humane intentions of Masonry and its non-political character, produced during the rebellion many striking instances of noble and generous forbearance between men "armed to the teeth" in fratricidal warfare.

Between the years 1844 and 1872, both inclusive, the Presidential candidates have been as follows :

1844.—Polk* and Clay.*
1848.—Taylor, Cass* and Van Buren.
1852.—Pierce, Scott and Hale.
1856.—Buchanan*, Fremont* and Filmore.
1860.—Lincoln, Douglas*, Breckinridge* and Bell.
1864.—Lincoln and McClellan*.
1868.—Grant and Seymour.
1872.—Grant, Greeley and O'Connor.

Mr. Clay had been Grand Master of Kentucky, and General Cass had held that office in Michigan. Mr. Buchanan was a Mason. Mr. Breckinridge was before the war a distinguished and ardent member of the Craft. The writer remembers meeting him in Washington previous to 1860, at the time he was made a Templar in the Commandery of that city, and listening to his expressions of great pleasure at his admission to the Templar Order. It is quite probable that others of the candidates for the Presidency named were Freemasons, though the want of information as to the fact renders it presumable they were not active in its interests. Of the three Vice Presidents (Tyler, Filmore and Johnson) who succeeded to the Presidency on the decease of their chiefs, Mr. Johnson alone was a Mason. Scores of men, noticeable in national affairs, besides those already mentioned, have been enrolled in the universal brotherhood and have contributed to the spread of its elevating principles. Members of the President's Cabinet, of the Diplomatic Corps, United States Senators and members of the U. S. House of Representatives, have esteemed it a privilege to belong to it, and felt themselves honored by their affiliation with it. Still, the Lodge room afforded neither to them nor to their partizans means for political advancement or promotion. The banishment of politics prevailing, they met there all of every shade of opinion—even their antagonists of the caucus, the legislative hall, on party platform, on the broad ground of fellowship as to who could "best work and best agree," to cherish and support the kindly intentions of a world-wide philanthropy.

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*Freemason.—Ed.

Since the adoption of the U. S. Constitution numerous have been the titles used to designate national political parties whose respective adherents have been known as Federalists, Democrats, National Bepublicans, Whigs, Anti-Slavery men, Free-Soilers, Free Democrats, Republicans, Native Americans, &c. In all these organizations were Masons ; but their conflicting opinions in politics seem never to have produced any antagonisms between them when meeting together on the *square*. The Lodge room was for them a social oasis, whose peaceful borders were never invaded or profaned by the bitterness and rancor prevailing in the desert of political contention.

Between Andrew Jackson, who had been Grand Master of Tennessee, and Henry Clay, there was no friendly feeling, politically ; but their Masonic relations were never, so far as is known, disturbed by unfriendliness arising from public affairs. The mystic circle, so beautifully representing the "boundary line of Masonic duty," possesses charms potent enough to divest the most implacable breast of its austerity and render it tractable and friendly.

Of the Governors of Massachusetts, John Brooks, William Eustis, Henry J. Gardner and Nathaniel P. Banks are recorded as Masons. Brooks and Eustis were rivals for the governorship. Still they were personal friends as they had been companions in arms in the war of the revolution. Our Grand Lodge records show that the former took an active part in Masonry.

Both English and American Freemasonry rigidly interdict any reference whatever to politics when the brethren are assembled. At such times, the subject is foreign and profane in view of the cosmopolitan benevolence Masonry seeks to inculcate. "Men of every country, sect and opinion" could not associate with harmony if the discordant materials of which politics are composed should have sway among them. In continental Europe the care to keep politics out of Lodges has not in some cases been successful, and as a consequence it has brought distrust into the minds of many persons of the benevolent character of Masonry. During the late war between Germany and France, the public prints recorded sentiments entertained by French Masons, which demonstrated that some of them, at least, little understood the designs and purposes of the institution to which they professed to belong.

Let us, in America, cling steadfastly to that wise provision of Masonic government, which, while it interferes not with a brother's politics elsewhere, scrupulously forbids him to introduce them, in any shape, into a Lodge meeting. A firm observance of this rule will, in the future as it has in the past, contribute to cement and bind together our vast fraternity. J. T. H.

LYONS' MASONIC HISTORY.

We have had this valuable work some days upon our table, but have not been able to find time for any proper examination of its pages. Our Brother of the *Philadelphia Keystone* has been more fortunate in this respect, and we give, from his review of it, the following interesting extract, which we recommend to the careful consideration of the reader:

"The most important facts established in the present volume, are: the authentication of the absolute antiquity of Freemasonry; the discovery of the connecting link between modern Freemasons and the Builders of the Middle Ages, and the tracing back of more than one Lodge, still existing, to this source; and, finally, the finding of the originals of many of our present Masonic usages and customs in those of operative Masons hundred of years ago.

The records of the Lodge of Edinburgh (Mary's Chapel) No. 1, of Scotland, are the oldest Masonic records extant. The 'Minutes' of this Lodge are contained in seven volumes, all of which are carefully preserved, the 7th volume being now used to note the current Lodge transactions. The oldest minutes are dated 'last of July, A. D. 1599,' ante-dating by forty-three years those of Kilwinning Lodge (December 20th, 1642.)

There are a few Masonic skeptics who would have us believe that Masonry is of modern growth, dating its origin only from the year 1717. The present volume silences completely the advocates of this flimsy theory. The minutes of the Lodge of Edinburgh prove that it was originally a Lodge of operative Architects and Builders; but, all through its history there are occasional examples of persons being initiated into it who were *not* operative Masons, and this long before purely speculative Masonry is claimed to have had its origin. The earliest authentic record of a non-operative being admitted a member of a Masonic Lodge, is contained in a minute of Mary's Chapel under date of 'The aucht day of Junij the zeir of God 1600 zeirs' (June 8, A. D. 1600). In England this precedent was not followed until 46 years later, in 1646. Bro. Lyon gives a *fac simile* of this minute in full. And at this early day we find official mention of 'the Principall Warden and Cheif Maister of Maissons,' who regulated the officers of the Lodge. The 'Shaw Statutes' of December 28, 1598, are signed, 'William Schaw, Maistir of Work, Warden of the Maisonis.' The earliest mention made of a Lodge election is on St. John's Day, December 28, 1599. A *fac simile* of the minute relating to the election of Warden is given. The earliest authentic instance of a Scotch Lodge being called by the name of a Saint is in 1536—Our Lady Luge (that is, St. Mary's Lodge) of Dundee. In 1727 the first Brother who was not a practical architect or builder was called to the Wardenship of Mary's Chapel. On December 27, 1636, we find the earliest mention of the name Freemason (frie mesone) applied to the Mason craft.

The curious reader and Masonic student not only has in this volume the assurance of a reliable historian of the above important facts in the history of British Freemasonry, but he also has evidence of their existence placed plainly before him, in the photographic *fac similes* of Lodge records, Masonic Statutes, Letters of Jurisdiction, Charters, &c. In these he realizes the undoubted truth of all the matters we have stated—he sees the origin of Freemasonry in the Builders' Guilds of the Middle Ages, and their gradual development into the purely speculative societies of the Craft of to-day. Our ancient and honorable lineage is established beyond a peradventure. We are no longer left to bare conjecture, or to half-imaginary statements, but have before us truths which cannot be successfully gainsayed."

SUPREME COUNCIL AT CHICAGO.

The Supreme Council, 33°, A. and A. Rite for the Northern Jurisdiction of the United States, was opened at Chicago on the morning of the 11th of November, and continued in active session until the following Saturday. The attendance was large, though not so full as it probably would have been had the meeting been called a little earlier in the season, and before the *panic* had set in. Temporary illness and business united to deprive us of the pleasure of being personally present, and of reciprocating congratulations with many of our old friends. We learn, however, that there were a good number of them present, including thirty-six *Active Members*, and a large number of Honorary Members. The business of the session was opened by Ill. Bro. Hon. Josiah H. Drummond of Maine, G. C., in an address of marked ability and interest, in which he rendered a full and particular statement of his official doings for the past year, and submitted such suggestions as he deemed to be worthy the consideration of the Council.

Our information of the business transacted is not so full as we could desire; we understand, however, that several subjects of interest were passed upon, and that the results generally were reached with unusual unanimity. The proposed act of incorporation was rejected, and a Board of Trustees, made immediately responsible to the Body, was elected in its stead. We should have preferred the other way as affording greater security and facility in the management of its funds. Had the act been adopted at the last session, its working for the year would have made the wisdom of it manifest. The new arrangement will, however, probably afford all the security desirable in the future.

A limited number of Sov. Princes of the R. S. 32° were raised to the grade of G. I. Gen. 33°, among whom were Ill. Bros. William D. Stratton of this city, and Charles Kimball, Esq., of Lowell. Three other brethren from this State had been recommended, but there being but two of the Massachusetts delegates present, action on them was deferred until the next meeting.

We are gratified to learn that Ill. Bro. Drummond was re-elected Sov. Gr. Com. of the Council for the ensuing three years. A position, the duties of which for the last six years he has discharged to the unanimous acceptance of his brethren, and to the success and credit of the Rite throughout the jurisdiction, which, we are pleased to add, was never more prosperous or firmly established than at the present time. It was a high compliment worthily bestowed. We have not the names of the other officers, but understand that they were generally re-elections, with the exception of the Secretary, Bro. Daniel Sickles, of New York city, who was superseded by Ill. Bro. Clinton F. Paige, of Binghampton, New York; Bro. Heman Ely of Elyria, Ohio, was re-elected Treasurer, and Gen. Samuel C. Lawrence of Massachusetts, Gr. K. of the Archives, and Rev. Charles H. Titus of Boston was appointed Grand Prior.

The next session of the Council will be held in Boston, in August, 1874.

Every promise in the Bible is a pearl of great price. Faith makes a chain of pearls out of the promises by which she graces her neck, and secures her armor; but activity is a thread of silver running through the chain of pearls.

W. H. SEWARD AND THURLOW WEED AS ANTI-MASONS.

In the October and November numbers of the Galaxy are papers by Hon. Gideon Welles, late Secretary of the Navy, on the "Memorial Address of Charles Francis Adams on the late William H. Seward." These papers are a sharp criticism of the Address and of the public career of Mr. Seward, and are well worth the perusal of those persons who are interested in contemporaneous history. One extract from the paper in the October number will not be uninteresting to Masons, dealing as it does with two of the prominent leaders in political anti-Masonry in the State of New York, the hot bed of that crazy movement which sought to put down Masonry. The extract is as follows:

"Mr. Thurlow Weed, who for forty years was the ruling mind of the party with which he was associated in New York, possessed remarkable qualities as a party manager. The character and services of Mr. Seward can never be delineated or understood without mention of this *alter ego*, who was not only his *fidus Achates*, but it may without disparagement be said was also, with some radical failings, his *Mentor*. Weed, a man of strong, rough, native intellect, without much early culture, was a few years the senior of Mr. Seward, whose more polished and facile mind adapted itself to the other—clung to it as the ivy to the oak—and the two became inseparable in politics. When Mr. Seward was about to 'choose his side,' Weed was the editor of a paper in western New York, which fomented the wild, fanatical, and proscriptive anti-Masonic excitement that for a brief period swept with uncontrollable and unreasoning fury that section of country. An organized party was formed on the narrow basis of hate, intolerance, and proscription of every man who belonged to the Masonic fraternity. Under this anti-Masonic banner, of which Weed was a champion leader, Mr. Seward enlisted and commenced his public official career, was its candidate in that district, and elected by that party to the Senate of New York. Many will believe that he did not manifest great 'breadth of view,' nor prove himself a profound 'philosopher studying politics,' nor display the 'capacity to play a noble part on the more spacious theatre of State affairs,' when he entered the Senate of New York an anti-Masonic partisan under the guidance of Thurlow Weed. But the friendship commenced under those auspices continued unabated to the death of the junior, and evinces itself in the 'Memorial Address' which attempts to place Mr. Seward above the chief to whom he was subordinate, and 'award to him honors that clearly belong to another.'"

CORRESPONDENCE.

Bro. Moore.—Friday, Oct. 10th, 1873, was a day that will not soon be forgotten by the Masonic fraternity of the young and thriving village of Gibsonburg, Luzerne Co., Penn., it being the occasion of constituting *Aurora Lodge*, No. 523, and installation of its officers. This duty was performed by D. D. G. M. E. P. Kingsbury, assisted by Past Masters E. C. Lynde as D. G. M.; F. J. Amsden, S. G. W.; Dr. A. Davis, J. G. W.; James Ruthven, G. Sec'y; —— Smith, G. Treas.; Col. Wm. N. Monies, G. M.; Rev. W. B. Culliss, G. C.; W. J. Lewis, G. P.; T. J. Luce, G. S. Dea.; M. H. Dale, G. J. Dea.; L. S. Lyon and M. H. Barber, G. Stewards; —— Shick, G. Tyler.

When it is said that this work was well and impressively done, it is only reiterating what every one at all conversant with D. D. G. M. Kingsbury's manner of doing work already knows, and in regard to his assistants, it is sufficient to say that there was the right man in the right place every time.

At the conclusion of the ceremonies in the Lodge room, (which was filled to its utmost capacity) the Grand Lodge and visiting brethren were invited to another hall in the vicinity of the Lodge room, where a banquet had been prepared by the members of Aurora Lodge, or rather by the members' wives, under the efficient leadership of Mrs. Jermyn, and to say that the ladies far surpassed their own, and the expectations of every one else, in the richness and profusion of good things under which the long tables groaned, would not tell half the truth, and evidently the brethren thought them—not the ladies, but the good things, the result of their labor and skill—a foe worthy their steel; at all events, they fell too right manfully, and soon proved themselves as much adepts at that kind of work as at the work performed within the sacred precints of the Lodge room. Witness the skeletons of numerous feathered bipeds, bare venison and ham bones, &c., &c., to say nothing of several square willow baskets, which I am sure were not filled with peaches when brought into the hall.

After a most enjoyable time, which lasted until after the "wee sma' hours anan't the twa'l" could not be designated by the smallest numeral, and was enlivened by short and characteristic speeches by D. D. G. M. Kingsbury, Rev. Bro. Culliss, Col. Monies, Dr. A. Davis, Mr. Jermyn and others. They were also favored at intervals during the evening with some exceedingly well rendered songs by Messrs. Derman, Culliss, and Jermyn, and in conclusion the whole company joined in singing "Auld lang syne," and each wended his way homeward, we trust, wishing Aurora Lodge No. 523 a long life, and a busy and creditable one.

The officers installed for the balance of the present Masonic year are: Dr. Sumner D. Davis, W. M.; Canat D. Vail, S. W.; Oliver G. Morgan, J. W.; Thomas Rennie, Sec.; John Jermyn, Treas.

FANATICISM.

Prof. B. G. Wilder, of Cornell University, is the last modern Don Quixote who has tilted at the windmill of Secret Societies. Speaking of the members of Secret Societies, he says: "Let us deny their eligibility to any position of honor and trust involving discrimination between individuals. Let no woman marry until her suitor takes a solemn pledge never to remain in or join a secret organization of any kind, except for the protection of life, health, or property, during war or other exceptional circumstances."

Such a bigoted Professor as this should be removed at once, for his folly is directly calculated to prejudice the institution to which he is attached. Certainly no member of a Secret Society will have anything to do with it or him.

A MASONIC REMINISCENCE OF BURNS.

Bro. Robert Burns, the famous Scottish poet, writing to his friend and patron, John Ballantine, gave the following graphic account of his reception in the Lodge of St. Andrew on January 12, 1787:

"I went to a Mason Lodge yester-night, where the Grand Master Charteres and all the Grand Lodge of Scotland visited. The meeting was numerous and elegant; the different Lodges about town were present in all their pomp. The Grand Master, who presided with great solemnity and honor to himself, as a gentleman and a Mason, among other general toasts gave: 'Caledonia, and Caledonia's Bard, Bro. Burns,' which rang through the whole assembly with multiplied honors and repeated acclamations. As I had no idea such a thing would happen, I was downright thunderstruck, and trembling in every nerve, made the best return in my power. Just as I had finished, some of the Grand Officers said, so loud that I could hear, with a most comforting accent, 'Very well indeed!' which set me something to rights again."

Burns was afterwards appointed to the Laureateship of Canongate Kilwinning Lodge. James Hogg, the "Ettrick Shepherd," another famous Scotch poet, and member of this Lodge, succeeded him in this honorary office. Among the other eminent men who were now, or afterwards, members of this same Lodge were: John Wilson ("Christopher North"), J. Gibson Lockhart, (the biographer of Sir Walter

Scott), Dr. Hugh Blair (author of Blair's Rhetoric) and Henry, Lord Brougham. Sir William Hamilton, the eminent Professor of Logic and Metaphysics in the University of Edinburgh, was an honorary member also. Freemasonry, all over the world, has good reason to be proud of its host of distinguished members. The great and good of all ages have been our Brethren.—*Keystone.*

DEATH OF BRO. D. MCBEAN THAXTER, M. D.

We are again called upon to record in our pages the death of another estimable and beloved brother, in that of him whose name we have placed at the head of this brief notice. He died, after a short illness, at his residence in South Boston on the 17th of November last, in the 45th year of his age, and was buried with Masonic honors on the 20th. The funeral services were held at the Unitarian Church, and were opened by the Rev. George A. Thayer, its pastor, who, after the usual impressive religious services, briefly sketched the life and character of the deceased. At the conclusion of the address by the pastor, the beautiful Templar burial service was effectively recited by the officers of St. Omer Commandery, of which the deceased was a Past Commander, some fifty or sixty of the members being present in full regalia. The remains were then taken in charge by the members of Winslow Lewis Lodge, of which the deceased was a Past Master, and escorted to Forest Hills for interment, where the regular Masonic funeral service was performed by W. Bro. Joseph Winsor, Master of the Lodge, assisted by the Rev. Charles H. Titus as Chaplain. Among the brethren present were the Most Worshipful Grand Master and other officers of the Grand Lodge, who gladly united with their brethren of Winslow Lewis Lodge in publicly manifesting their sympathy with the afflicted family of the deceased, in the early loss of their beloved and honored head.

Besides the Lodge and Commandery above named, the deceased was a member of several other Masonic bodies, and of all the various Masonic grades up to and including that of the Sov. P. A. S. 32°, and in Grand Lodge had held the office of Dist. Deputy Grand Master for the District in which he resided. He had also held various civil offices, and was esteemed to be one of the most prominent physicians in the circle of his practice. He leaves a wife and two children, an aged mother and a large circle of relatives and friends to mourn his loss and honor his memory.

JAMES RUSSELL.

The *Masonic Advacate* of March had a letter describing an old Mason of this name, who claims to have been born in 1769 and made in Star Lodge, No. 169, Norridgewock, Me., in 1790, to have been chief surgeon on Taylor's staff in the Florida war, and a son of John Russell, member of the Continental Congress from Maine, and one of the signers of the Declaration of Independence. He claims to be a 33°. He is now at a soldiers' home in Dayton, Ohio.

The brethren near Norridgewock have looked up his case and think his real name is Smith; that he has been a vagabond; and that he was in jail in New Hampshire about 1827. It is certain that there never was any Star Lodge in Norridgewock or vicinity, nor any Lodge in that neighborhood until after 1800. In 1790 there were but two Lodges in Maine, at Portland and at East Machias. As Maine was not a State until 1820 we think his father did not represent us in the Continental Congress. We decline to admire him.—*Token, Portland.*

THE MASONIC DIFFICULTIES IN CANADA.

We have received a copy of a circular of some interest and importance, recently issued by M. W. Grand Master Cargill of Maine, to the Lodges under his jurisdiction, in relations to the vexations, not to say disgraceful dissensions which have so long existed among our brethren in Canada, or, more definitely, between the Grand Lodges of Ontario and Quebec. Most of our readers will recollect that the Grand Lodge of Maine, having recognized the Grand Lodge of Quebec as a lawfully formed and independent body with exclusive jurisdiction within the province in which it is situated, entered its protest against the Grand Lodge of Canada, for assuming to place new Lodges within its territory, and suspended its relations with the latter body. As a retaliatory measure, the Grand Lodge of Canada cut off all official correspondence with Maine and directed its Lodges to refuse recognition to brethren from that State. The following extract from the circular before us explains itself:

"When the Grand Lodge of Canada was formed, this Grand Lodge was among the first to recognize it and vindicate its claims to regularity, upon well established principles: for the practical application of *precisely the same principles* to the Grand Lodge of Quebec by us, the Grand Lodge of Canada has resorted, as far as she may, to 'the last argument of Kings,' and forbidden intercourse with us.

You will not expect, therefore, should you visit the Province of Ontario, to be recognized as masons; and should any of the masons of that Province visit Maine, it will not be proper to hold *masonic* intercourse with them, but you are allowed and specially enjoined to treat them with the same courtesy and kindness to which you have been accustomed heretofore."

Our brother, the Grand Master of Maine, expresses the hope "that this unusual state of things will not long continue; but that passion will soon give place to reason and the ancient harmony be once more restored." So may it be.

AN EPISCOPAL TRIBUTE TO FREEMASONRY.

The Christ Church (Danville, Pa.) *Parish Kalendar* for October (the Rev. J. Milton Peck, rector and editor) contains the following able and earnest tribute to our ancient Fraternity. It is entitled "The Old Guild," and reads thus:

"A thousand years ago, it was a privilege and an honor to be of the builder's trade, when those grand conceptions of architecture—cathedrals and churches, were raised with a faith and zeal that would shame the present age. Marks and tokens still reveal, in column, arch, and ornament, something like a unity of thought and purpose among the master builders. And the *Mason* at last protected himself by a Guild, or society, and in traveling from one city to another found in the 'Lodge' of his Craft by the wayside a temporary home or resting-place; there for a night, or more, laying down his little lambskin apron, the plummet, square and trowel. The thought grew and the benefit of fraternal pledge was magnified, traditions from earlier times borrowed, studied, and modified—but through it all, the vital truths of Christianity to a large extent held the place of foundation, upon which a curious, venerable and powerful structure has been reared. Next to the Apostolic Church, Freemasonry, so called, is the greatest conservator of truth, light, and virtue. *The Papacy abhors it!* And now, we are entirely responsible for the expression and indulgence of a hope. As time goes on, Divine providence developing, the reaction from the separations in Christendom progressing; more and more the antiquity, historical origin, and authority of our branch of the Catholic and Apostolic Church, being recognized in its ritual teaching, and order; so Freemasonry in its real theory and right practice will never at least lead men *away* from the Church—as we do not believe it ever does, but more and more lead them to love and recognize the Source from which they have borrowed so much of the truth and beauty in their venerable system. And more—from the past we hope for the future. When the day of the Antichrist shall come—it is coming fast—that dark day of the rule of Infidelity and Sin for a time, brave Knights and learned Masters, let not your lights go out, nor your swords be sheathed, but stand firmer than ever in the watching and defense of the mystic walls of Truth, *the faith once delivered unto the Saints.* We hesitate not to say that the noblest Guild of historic Christianity, may yet be as a firm buttress to the fair walls of Zion, if the Craftsmen shall all come within the inner Temple, and be made, *as were their early founders*, members of Christ, children of God, and inheritors of the Kingdom of Heaven."

OFFICE SEEKING.

There is, we regret to say it, in not a few Grand and Subordinate Lodges, an occasional Brother who anxiously desires office, and who, in order to attain it, resorts to electioneering schemes which do discredit to the Brotherhood. Whenever an over-anxiety is exhibited for official position, rest assured there is something wrong. Either there is demerit which is sought to be covered up, or else there is a jealousy at the preferment of another which should never characterize Masons. We always want the best man, and invariably he is *not* the best who asks for the office.

THE GRAND LODGE OF IRELAND

Strictly prohibits as unlawful, all assemblies of Freemasons in Ireland under any title whatever, purporting to be Masonic, not held by virtue of a warrant or Constitution from the Grand Lodge, or from one of the other Masonic Grand bodies, recognized by, and acting in Masonic union with it.

To this an addition has been proposed and is now pending to the following effect. Any brother being a member of any Lodge on the Registry of Ireland, or otherwise subject to the jurisdiction of the Grand Lodge, who shall take part in such unlawful assembly, or shall join or become a member of any body or society purporting to be Masonic, and not in connection with or sanctioned by the Grand Lodge or other Masonic grand body recognized by it, shall be liable to suspension, or such other penalty as Grand Lodge may think fit.

Should this amendment be adopted, it will probably lead to serious difficulties.

THE RITUAL THE MERE ALPHABET OF MASONRY.

Ignorance is one of the dangers which threatens the Masonic Institution. The danger is not imminent perhaps. It is hardly recognized in a time like the present, when so great prosperity attends the Craft, and the Institution seems so firmly fixed in the popular regard. But let a wave of opposition sweep over the land—let the dark days, which some of the fathers remember, come again, and we shall surely be in peril because of such indifference and such ignorance. The intelligence of the Craft is its best support. Those can most be relied upon in any emergency who have been diligent enquirers at the altars of Masonic learning; those who have gone within the outworks of the Institution, gaining knowledge of ideas and principles which are signified by such a variety of beautiful forms and ceremonies. Fidelity to textual requirements is commendable—to know the work of the degrees is no small attainment—but a higher faithfulness is needed, and a knowledge that goes beyond these things, which at the best only constitute the alphabet of Masonic science. With a literature so abundant—with books and periodicals into which is put the thinking of some of the best minds, there is now no excuse for an ignorance so greatly to be deplored.—*R. in Repository.*

THE BIBLE.

By an ancient usage of the Craft, the Book of the Law is always spread open in the Lodge. There is in this, as in everything else Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Masonry. To close it would be to intercept the rays of divine light which emanate from it, and hence it is spread open, to indicate that the Lodge is not in darkness, but under the influence of its illuminating power.

LITERARY NOTICES.

PETERS' MUSICAL MONTHLY

For December is a good number, a remark applicable to it every month. It contains choice selections of vocal and instrumental music—sacred and secular. Let our musical readers subscribe to this really excellent magazine. Price, $3.00 a year. Published by J. L. Peters, 599 Broadway, New York City.

SCRIBNER'S

For December opens with a second profusely illustrated article on Louisiana. Mr. King's first article on this subject created an interest which the present paper cannot fail to deepen. In the same number is a "popular science" paper on "Savage Man," with very striking illustrations; an interesting sketch with portrait of Proctor, the celebrated young English astronomer now in this country, by John Fraser. Froude's paper on an English Abbey; a timely discussion by Prof. Atwater, on the Specie Payment question; "Black Rock," a story; a poem by Bret Harte, and continuations of Miss Trafton's story "Katherine Earle," and Mrs. Davis's "Earthern Pitchers." The Topics of the Time ably discusses a variety of subjects. Price, $4.00 a year. Sold by A. Williams & Co., Old Corner Bookstore, Boston.

THE GALAXY

Crowns its sixteenth volume with the December number, which we find one of the most attractive we have ever examined. The variety of its contents and the uniform excellence of the articles are fairly noticeable. The well known writers —Richard B. Kimball, Hon. Gideon Welles, Col. de Forest, Justin McCarthy, Richard Grant White, General Custer, and Junius Henri Browne, are all represented by characteristic articles; after which come three spirited short stories and the usual departments. Price, $4.00 a year. Sold by A. Williams & Co. Booksellers, Boston.

HARPER'S

For December contains an unusual variety of interesting and instructive matter. Among its contents we notice a second paper on "Northern California," and a ninth upon "South Coast saunterings in England." The "Living Link," a serial story, is continued with increasing interest. "A Golden Wedding" is a beautifully written and illustrated poem of considerable length. "A Legend of Crawford Notch" is an interesting little story. The editorial departments are good. Terms, $4.00 a year. Sold by A. Williams & Co., Boston.

MISCELLANEA.

MICHIGAN.—CORRECTION.

In our October number, we extracted from the *Mystic Star* the following paragraph, supposing that a Masonic periodical published at the seat of the Masonic government of its own State was correctly informed as to the regulations of its own Grand Lodge:

"The Grand Lodge of Michigan has the following provision in its constitution (among its regulations): 'No unaffiliated Mason shall be permitted to visit more than once, any Lodge beyond the territorial jurisdiction of which he may be a resident.'"

To this we appended the following comment:

"This is an assumption of power which the Grand Lodge of Michigan does not possess, and a matter over which it has no control. It may make laws and enact rules for the government of its own Lodges, but not for the government of Lodges beyond its own 'territorial jurisdiction.'"

Taking the text as it stands, the correctness of the commentary does not admit of any question whatever. But the text, out of its proper connection, misrepresents and does great injustice to the intelligent and respectable Grand Lodge, an independent provision of whose constitution it purports to be. Restored to its proper connection, from which it was unwarrantably wrenched, that instrument contains no such absurdity nor assumes to exercise any such power as that attributed to it. Its true and proper meaning is, that a non-affiliated Mason shall not be permitted to visit more than once, any Lodge beyond the limits of the town or city of his residence, within the territorial jurisdiction of that Grand Lodge. With this explanation of it, and which would have appeared had it been given in its proper connection, there would have been no room for criticism.

FOREIGN ITEMS.

The *London Freemason* says in France the Lodges seem slowly recovering from the great political changes and commotions of the last few years, but all is not quite clear yet in their Masonic atmosphere, and clouds seem still to be hanging over the pathway of French Freemasonry.

Masonry seems just now to be making some progress at Vienna, though not in much favor with the Austrian government. Romanism and Masonry are not very good friends anywhere.

There are eighty-one Lodges under the "Grand Orient Lusitanian United Supreme Council" of Portugal; and ninety-three under the Grand Lodge of Spain, twenty-six of which are at Madrid.

The Grand Lodge of Alpina, Switzerland, is remodelling its Constitution, and basing its membership and recognition of Freemasonry on the three Craft degrees.

COMPLIMENTARY DINNER.

Mr. Charles Bradlaugh, the eloquent English reformer, now on a visit to this country, was entertained at a dinner party by Bro. J. B. Smith, at his rooms in Bulfinch street, on the evening of the 8th of November. The dinner was a superb affair, and was served with the elegance and good taste which our brother always puts in requisition on such occasions. Among the guests present, we noticed Hon. Charles Sumner, Mayor Pierce, Ex-Governor Washburn, Hon. George B. Loring, Pres. of the Senate, William Lloyd Garrison, Esq., Hon. Mr. Hooper, M. C., Mr. Collector Russell, Dr. Winslow Lewis, and other distinguished citizens to the number of about twenty-five. The party was of course a most agreeable and intelligent one, and the conversation which followed the removal of the cloth was of a highly intellectual and entertaining character. The especial guest of the evening, if such a distinction be allowable where all are guests, is a gentleman of commanding presence and superior ability. We are told he is a member of our fraternity; but of this we have no personal knowledge. Should he lecture again in this city before leaving the country, those of our readers who feel an interest in the political movements of the time, will be gratified by hearing him, even though they might not be able to agree with him in all his views.

TOMB OF WASHINGTON.

The *Keystone* says the Knights Templars of Baltimore have offered to erect a suitable mausoleum over the remains of Washington at Mount Vernon. The generous offer was referred to the Advisory Committee, who will report at the next meeting of the Coucil in 1874. This seems to afford a gleam of hope that the present unsightly "tomb" will be removed, and that a structure of tasteful design will take its place.

GRAND COMMANDERY OF KNIGHTS TEMPLARS.

At the Annual Assembly of the Grand Commandery of Knights Templars of Massachusetts and Rhode Island, held in the City of Boston, on the 31st day of October, A. D. 1873, the following Grand Officers were duly elected, appointed, and installed into their respective offices:—Sir Charles A. Stott, Lowell, R. E. G. C.; Sir Henry W. Rugg, Providence, V. E. D. G. C.; Sir Wyzeman Marshall, Boston, E. G. G.; Sir John Dean, Worcester, E. G. C. G.; Sir Rev. George S. Noyes, Boston, E. G. P.; Sir Nelson W. Aldrich, Providence, E. G. S. W.; Sir George E. Stacy, Milford, E. G. J. W.; Sir William Parkman, Boston, E. G. T.; Sir Alfred F. Chapman, Boston, E. G. R.; Sir Hocum Hosford, Lowell, E. G. S. B.; Sir Daniel E. Chase, Somerville, E. G. S. B.; Sir William H. Kent, Charlestown, E. G. W.; Sir George H. Burnham, Providence, E. G. C. of G.; Sir Edward L. Freeman, Pawtucket, G. L.; Sir E. Dana Bancroft, Ayer, G. L.; Sir Charles M. Avery, Chelsea, G. L.; Sir Eben F. Gay, Boston, G. S.

ASYLUM OF ORIENTAL SOV. CONSISTORY S. P. R. S. 32°.

Sitting in the Valley of Chicago, Nov. 15th, 1873.

Ill. Brother:—It is with no ordinary pleasure, that I am permitted to present the following Communication from our Illustrious Brother, the P. S. Grand Commander of this jurisdiction.

It is only necessary to add, that our success in the future, will depend upon the life-giving influences that have characterized your past labors.

With many assurances of fraternal and personal consideration,

THEODORE T. GURNEY, 33°, *Commander-in-Chief.*

Nov. 12th 1873.

Ill. T. T. Gurney, 33°, *Commander-in-Chief of Oriental Consistory*:

Illustrious and Dear Brother:—Please accept for yourself and the Sublime Princes under your Command, my hearty thanks for the reception and escort you gave the Supreme Council yesterday.

I congratulate your Consistory upon the unusually fine appearance they made in their new uniform, which called forth expressions of satisfaction and admiration from every one. I have rarely, if ever, seen a body of men appear in public to so good advantage.

So far as I know, this is the first occasion on which a Consistory has appeared in public in the appropriate Costume of their rank; and I assure you, Illustrious Sir, the Supreme Council highly appreciate this evidence of the energy and zeal which Oriental Consistory exercises in promoting the interests of the Ancient and Accepted Scottish Rite.

Again thanking you for your unprecedented courtesy,

I remain yours fraternally,

JOSIAH H. DRUMMOND, 33°, *Sov. Gd. Com.*

CHIT-CHAT.

Special Notices. Secretaries of Lodges to whom circulars have been sent, soliciting their aid in increasing the circulation of this magazine, will oblige us by making returns at their earliest convenience. *Agents* to canvass for subscribers to the same are wanted in every county and if obtainable, in every town in the State where a Lodge is located. Liberal commissions will be allowed, and as many of our brethren in the manufacturing and other large districts have been thrown out of employment by the general derangement of business, there may be among them some to whom the opportunity here offered would be serviceable. Secretaries of Lodges may therefore do a double kindness by making it known at their Lodge meetings.

Advertisements will hereafter be inserted on the covers of this magazine at reasonable rates, and extra pages will be added as required. Our business brethren may benefit both themselves and the publication by contributions of this kind.

Delinquents.—Delinquent subscribers to whom bills have been sent, or know themselves to be indebted to this magazine, will oblige by forwarding the amount due at once. We have a natural dislike to *dunning*, but we have a stronger dislike to being *dunned*. Prompt attention to this request will relieve us of both.

Re-election.—The personal friends of our Bro. J. B. Smith will be gratified to learn that at the recent State elections, he was re-elected a member of the House of Representatives from Cambridge by a nearly unanimous vote, both parties having put him in nomination.

Tour to Palestine.—Bro. E. M. Jenkins, of the New York and London tourists firm of Cook, Son, and Jenkins, proposes to start on the 3rd of January with a party, on a tour to Palestine, via London, Paris, Milan, Venice and Cairo, and return via Naples, Rome, Florence, etc. The trip will occupy one hundred and thirty days, and cost each tourist $1060.00 in gold. A fine chance for those who can afford it.

Visitors. The *Masonic Review* says, and very truly, that "visiting brothers are the links that unite the ten thousand Lodges of the world into one harmonious chain. They afford us the means of testing our own Masonic charity, and the integrity of the Order in other jurisdictions. They give us objects for examination, for hospitality and for relief. The Lodge which has the most visitors, other things being equal, is the best informed.

The Grand Lodge of Mississippi has recently adopted a report, forbidding the practice of carrying concealed weapons by the members of their Lodges. We presume this means while in attendance in the Lodges. It formerly had such a regulation in its obligation.

West Indies.—The Hon. Joseph King Watley, Chief Justice of Tobago, has been appointed by the Grand Lodge of Scotland its Provincial Grand Master for the West India Islands.

There are eight Commanderies in Georgia having in the aggregate three hundred and seventy-three members.